

# THE CHRISTIAN

MAY 22, 1960



INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



Alexander Campbell's Tour of Scotland

by Eva Jean Wrather

LONDON

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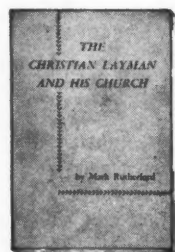
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# THE CHRISTIAN

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## ■ In This Issue . . .

**Y**OU will not agree with some of the criticisms leveled at our ministers in "What Laymen Expect," by Carl R. Brown, but you may nevertheless find the article (p. 5) interesting and perhaps even helpful.

Rural Life Sunday is a good time to call to the attention of our readers a neglected problem—rural churches in need of restoration. S. S. Lappin, preacher-editor-rural-church champion, has prepared the article "Our Next Restoration" (p. 8) to provide food for thought at a time when not enough people seem to be concerned about rural churches that die.

There are a lot more features of this issue which are stimulating, including the interesting article by Eva Jean Wrather which occasioned our cover this week, "Alexander Campbell's Tour of Scotland" (p. 10); an imaginative historical article by Paul Carter Gardner, "God's Knob—Spiritual Mountaintop"; (p. 15) and an inspirational piece in the "Faith to Live by" spot by Chester A. Sillars called "Up Where God Is" (p. 4).

## A JOURNAL OF NEWS AND OPINION

### ARTICLES

"Up Where God Is" . . . . .	Chester A. Sillars 4
What Laymen Expect . . . . .	Carl R. Brown 5
Our Next Restoration . . . . .	S. S. Lappin 8
A. Campbell's Tour of Scotland . . .	Eva Jean Wrather 10
God's Knob—Spiritual Mountaintop	Paul Carter Gardner 15
Getting Even—Boomerang! . . . . .	Nina Walter 23
To Tell the Truth . . . . .	Ervin G. Pritchett 29

### EDITORIALS

Occasional Demands . . . . .	7
Living Churches . . . . .	7

### FEATURES

Where the Scriptures Speak . . . . .	by the Editor 16
Meaning for Today . . . . .	William J. Hadden, Jr. 17
From a Woman's Point of View . . .	Mrs. James D. Wyker 18
Toward a Better Church . . . . .	Samuel F. Pugh 27
Book Reviews . . . . .	28
Letters . . . . .	30
Let's Talk It Over . . . . .	F. E. Davison 32

### NEWS

The Church at Large . . . . .	11
Deadline . . . . .	13
Brotherhood News . . . . .	19

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# "UP WHERE GOD IS"

by Chester A. Sillars

## *A Faith to Live by*

As our plane lifted into the air, a little girl near the back asked her mother, "Mother, are we going up where God is?" I guess we all smiled at such an amusing question.

Obviously the little girl heard about God in her home, possibly in church or church school. But what did she hear? It was a good question for a little girl.

As we flew through the air, I kept thinking about the little girl's question. Are we up where God is? *We were!* Nations send their satellites far up into space. They do not exhaust God's space. God is there before them. Yes, little girl, God is up there. He is keeping things in pretty good working order. You can depend on God's seasons to come in time. The sun to rule by day and the moon by night.

But, little girl, God is also with you when you are walking upon the face of the earth. He is helping things to grow. He is taking care of things here on earth.

You see, little girl, wherever you go God is there. A man named David wrote long ago about this. He said.

"If I ascend into heaven, thou art there:  
If I make my bed in Sheol, behold, thou art there.  
If I take the wings of the morning,  
And dwell in the uttermost parts of the sea;  
Even there shall thy hand lead me,  
And thy right hand shall hold me."<sup>1</sup>

• • •

**PRAYER.** Our Father, we pray thee to be with little children everywhere and help them to know it. Be with them always and help them to show it. Continue to love them deeply and help them to feel it. Guide them always and help them to follow.

And when the last sunset has burst upon our earthly days, may it be to warm the innocent heart of a believing child. For, no matter how many decades we have seen we are ever thy children. AMEN.

*Chester A. Sillars is executive secretary for Northeastern Area Christian Churches, residing in Schenectady, New York.*

<sup>1</sup>Psalm 139:8, 9, 10 ARV







by Carl R. Brown

# What Laymen Expect

ALL too often pastors are unaware of their faults and we, lay members, who work closely with them hesitate to offer corrective criticism."

This comment from a letter indicates the spirit and purpose in my questionnaire to and the response from some 80 lay people, in which we asked what we lay folks expect of our pastors.

The quotations reported in our earlier article were mostly within the framework of an outline. But our laity speak out boldly and perhaps caustically on a variety of subjects close to the heart of the Christian Church.

First we have some DON'TS that wave the red flag of caution.

**DON'T Boss or Rule.** The very nature of our autonomous congregation invites a leader to exercise considerable authority. We the laity may be lazy and indifferent. We lack information and training. We are glad to have an aggressive pastor take over. In doing so he gets results. We like that. He enjoys power and exercises more and more. It is not easy to reverse the situation. (Understand this is possible, not typical, we trust.) Even where this is successful, it is not good for the members who need to participate and assume responsibilities to the full extent of their capacity.

Here are some reflections and excerpts which point up the way many lay people are thinking. "He [the pastor] is a cocky dictator, who can do no wrong." "Nothing can be done without his approval." "He has a heavy hand in electing officers to the boards and various organizations and brooks no interference." "He has convinced himself that he is right and his way is best for the church." "He will not keep a person on his staff unless he or she agrees on everything. He tells the organist when and what to play." "He practically forbids our women and young people to attend other churches for district and state meetings and often sets up conflicting meetings." "I often wonder how our state leaders can let him keep dominating everything."

*Carl R. Brown, a Christian Churches' layman who lives in Cleveland, Ohio, is a well-known brotherhood lay leader and a regular columnist for THE CHRISTIAN.*

I dare say such a pastor is sincere in thinking that his one-man rule is best for the congregation and yet he obviously is depriving them of their blessing in less than full participation.

**Miscellaneous Don'ts.** Here are some complaints that lay folks have expressed. You can do your own evaluating of their importance, but remember that someone has been offended by these actions.

"Failure to organize and control his private life has wrecked many a ministry, laziness, family indiscretions, trail of debt, gossip."

"It is not conducive to respect for our minister when he insists on everyone calling him and his wife by their first names."

"Our pastor smokes freely everywhere and is very defiant. It reflects in our young people. Likewise he rebels against formal dress, ties, white shirts, dark suits to a point where it is embarrassing."

"Young preachers with 'liberal' views should not parade these for the purpose of shocking the congregation."

"There are ministers who seem to know very little about the great interdenominational work at home and abroad."

"It is interesting how often a minister arrives at C.W.F. just in time for luncheon, then leaves pronto."

"We do not like ministers to tell questionable

Second in Series of Two  
Articles Frankly Considers  
Common Criticisms Laymen  
Make Regarding Ministers

stories, mimic drunks or stoop to be 'good fellows.'"

*Here is one to ponder. "The way some ministers put everything else before their families is not good example for the laity."*

"When a minister leaves a pulpit to go to another, he must break old ties completely. A church is handicapped by divided loyalties."

Another letter tells of the beautiful relationship of the retired pastor and the new one, which goes to prove the rule.

*Independent Ministers.* Here is one don't of a more serious nature. I give it verbatim to tell its own story.

"One of the great tragedies is *A Cooperative Church Calling an Independent Minister.*

"Our church made that mistake and is dying a slow death. He came to us with a strict understanding that he would accept and go along with the existing program. You would find it difficult to believe what has taken place.

"The program seems to be *divide and conquer*. Great strides have been accomplished along that line to our shame. The gospel *love thy neighbor* has been changed to *Have Nothing to Do With Thy Liberal and Cooperative Neighbors*. This cancerous philosophy is eating away at our church families.

"Our pastor will go all out for any and all kinds of independent programs. He will leave out everything of a cooperative nature. We lay folks have stood by watching our church stoned nigh unto death. We feel we are responsible for bringing on this situation in the first place. Now it is our responsibility to 'Rise Up, O Men of God' and correct the mistakes of the past."

*Do's—Suggestions to Our Pastors.* Here are many comments from our lay people, some trite and familiar, others original, all on the positive side and worthy of fair consideration. These represent some if not all of our lay viewpoint.

*Training.* "Every man entering the ministry should have as good training as is possible (preferably a graduate of the seminary) and should continue such training long after leaving the seminary."

"He will do well to return for a few courses at the seminary at least one summer in every five years."

"I expect my pastor to be a growing man whether he be 25 or 65 years of age. He must grow in the skills his task requires. He must grow in his concept of God and of himself. He must grow in love for other people."

*Study and Preparation.* "The minister needs definite and specific time and place for study. He should pursue every opportunity to improve himself, pray for insight, wisdom and understanding. We must have pastors who are sensitive to the needs of their people. This is not learned from books but grows out of a genuine love for people."

"Our new man preaches 15 to 20 minutes with

no notes. He writes his sermons and memorizes them and sometimes on Saturday you will find him practicing them from the pulpit. This a good habit for any preacher."

*Real Conviction.* Perhaps this next seems unnecessary to say, yet it is most vital and comes from one of wide experience.

"One final thought. Ministers, of all people, should be sincere in their belief in God and Christ, love for him and all his people and in the work they have chosen. I feel sorry for the man who perhaps *has not* chosen this work (someone else has made the choice for him) and he is trying his best but his heart is not in his work. To that man the job is public relations and public speaking, not the Christian ministry and he misses the rewards of a real pastor."

*Pastor's Counselor.* It is often said that the minister is the only member of the local congregation who has no pastor to whom he may turn for counsel and understanding. Here comes a worthy suggestion.

"A minister needs someone, or a few, he can confide in, talk things over with. Perhaps a committee of three elders should be appointed to sit down with him and talk things over occasionally or every month, with opportunity to iron out any differences and point to difficulties."

*Longer Pastorates.* Admitting that a "misfit" should not stay too long, this writer goes on to say: "The number of years the average pastor nowadays seems to feel it necessary and wise to stay with one congregation is shrinking. It takes a year or two for a minister and his congregation to become used to working together. Then just another two or three years of harmonious service and some other church calls him. Then six months to a year looking for a successor and the cycle begins again."

"I like long pastorates. It takes a long time for a pastor to really become a 'pastor'—to know the congregation and for them to know him."

*Pastors' Wives.* This is a treatise on pastors, not their wives, but inevitably these ladies are mentioned. One layman writes: "I would like to express my personal vote of confidence in our ministers and particularly in the pastors' wives, who have to suffer not only for their own shortcomings, but for the real or fancied errors of their husbands as well."

A slightly different note is sounded by this person. "Much could be said about their wives. People in trouble will not go to a pastor who shares their confidences with his wife." Whether this is an indictment against him or her, I will leave you to judge.

*Young Pastors.* Several wrote with enthusiasm about the crop of younger men coming into the profession. One such says: "It is a real joy to watch a young minister grow in his work. Our church has one. His sermons are excellent and

(Continued on page 23.)



# Editorials

## Occasional Demands

WE READ recently about the qualifications of a certain fellow to be recognized as "a gentleman worth knowing." He really sounded like somebody. He had the proper finishing in the proper schools; he had inherited enough money to go with what he earned by his own sizable capabilities to achieve security and social prominence.

One other characteristic was given surprising attention. It was said that, "when the occasion demands, he can tie one on." The second half of the phrase, we understand. It means, "he can get drunk." How to decide "when the occasion demands" is too nebulous for us.

We have had some experiences with a few drunken people. There was a young boy who ran over some people while driving at a high rate of speed. He had "tied one on." We saw a fellow burning up in his own hotel bed to which he had set fire. He knew how "to tie one on."

It is extremely unlikely that many readers of this page ever consider that the "occasion demands" such carrying on. There will be several, however, who feel that certain social occasions demand a flirtation with the same stuff.

Could this be a case of mistaken identity? It could! We have talked with a lot of people who once thought that the custom of their social group demanded liquor, but who have now quit serving it. Not one feels that he has lost a single friend or business acquaintance that he feign would have kept.

Conversely, we know a number of drunkards who were once a part of a polite social group which indulged in that delightful pastime of social drinking. Although it was called social drinking, there were only slight frowns when one or more persons crossed the dividing line and "tied one on," occasionally.

Much of our mail warns us to "stick to the Bible" and avoid the mention of social issues. It's often the social sin the writer wants to indulge in which he claims to be outside the proper scope of religion. There was a time when drinking was one social issue not forbidden to editors of church journals as a subject for discussion. Every-

body in church talked against it. Politics, race and economics were the "social issues" that were taboo.

Now liquor has joined the list in many circles. Social drinking is so common among church members that once again editors are being urged to stick to the Bible.

Consider again what the occasion demands. You could be mistaken. A great burden has been lifted from the consciences of many people when they decided to defy custom and entertain without alcohol. If you feel you must continue, please remember that it is simple arithmetic that some day one or more of those who imbibed so smoothly will "tie one on." And you helped to train him to do it.

## Living Churches

ON RURAL Church Sunday, the attention of all our churches is directed toward the church of the small town and the open country. There are a lot of them, modern "progress" to the contrary, notwithstanding.

Let us watch out for two pitfalls in thinking about these churches. The first is nostalgia. In this generation a majority of the members of many city churches came from the country and the small town. That fact may not be true in a few decades. It is so easy to become overly sentimental about our childhood days!

Nostalgia and sentimentality don't do very much for anyone. If one has money along with these sentiments, he may be moved to endow the one country congregation that should cease to be.

The second danger is that some of us will consider ourselves the experts to stand off and look at the rural churches and decide which ones we should help to close by our indifference or our recommendations.

Wherever there are Christian people in a community who are willing to pay the price in effort and money to maintain worship and outreach, they should have our gratitude and help. The efficiency of the public school system may be enhanced by hauling the children to a large, central school. We can hardly see how churches like South Elkhorn or Republican, Kentucky, or Coldbrook in Illinois could be improved by consolidation. *And there are thousands of them!*



Here is how Mount Pleasant Christian Church, formerly known as "Bug's Chapel" and located in Lawrence County, Indiana, was rebuilt to serve the rural community. The church and parsonage are now worth \$50,000 and the congregation has a full-time pastor and church school enrollment of 200.

The Old Bug's Chapel

Our

THE movement that stemmed from Pennsylvania and Kentucky as far back as 1804 seems to have done well doctrinally. Millions have rallied to its support. Into and across the Western Reserve was its course, on across Ohio, into Indiana, out of Indiana into Illinois, Iowa, Kansas, Nebraska, the Rockies and beyond.

Now, along the course of that crusading army of ardent evangelists stand in great numbers the four-square, box-like meeting houses, thrown up by pioneers to meet immediate needs. Great numbers of these (if in use at all) are used for a summer Sunday school and funeral occasions.

But there they stand; four walls and a sheltering roof to be taken over by whatever sect may happen along. An enthusiastic young Lutheran preacher awakened interest in five such communities in Southern Indiana and occupied the forsaken church structures. Three of them were "Restoration churches," once active and flourishing community centers.

If there are seven hundred Christian Churches in Indiana, as claimed, at least four hundred are in villages or in the open country, many of them with fewer than fifty adherents, not to say active members. Such cooperative endeavors as have been possible have rounded up the two or three hundred congregations for visitation and circularization and annual conventions, leaving the smaller

ones to get along as best they can with sadly depleted resources and no adequate leadership.

This, be it here admitted, is not to find fault with what has been or now is. It is just a thing that has happened. In one instance the new preacher in a county-seat church was so concerned for foreign missions that he set out to canvass the several rural congregations within reach. At the first his appeal resulted in a collection of eighty-five cents, in the next only fifty cents. He gave it up as a bad job. This, the Lord helping us, ought to be a new "Restoration"; to find, to awaken, to empower the three or four hundred little churches to be found in each of several central states. These are our "feeder" churches—the very base of the cause we seek to serve. The constant stream of ardent youth from the American countryside is the life current of America.

As early as 1914 a national conference was assembled at Columbus, Ohio, to canvass this situation. Such far-seeing ones as "Daddy Wallace" of Wallace's Farmer had sensed the need. Interest has been rising slowly—too slowly—but now there is a wide-spread and growing concern.

A recent utterance of True D. Morse, one of our brethren, an Under-Secretary of Agriculture, ought to awaken us. Said Mr. Morse:

It is extremely important that youth, and others moving from farms and industrial areas

#### Church under Construction



S. S. LAPPIN of Bedford, Indiana, completes 70 years' preaching this Sunday, May 22, "Rural Church Sunday." Presently serving as minister-at-large among rural churches in Lawrence County and Southern Indiana, he is a former editor of the "Christian Standard." A graduate of Johnson Bible College and Bethany College, he has been a teacher at Bethany and once served on the Pension Fund staff.

# Next Restoration

by S. S. Lappin

to the cities, shall arrive there believing strongly in religious principles. City churches and religious organizations should find ways by which to help finance churches in the low-income sections.

If from no other motive than self-preservation, the county-seat and city congregations must get at this imperative task of restoration. Consider one example: The congregation at Bedford, Indiana, now numbers something like thirteen hundred members. There are twelve rural congregations in the county. A study of the relationship of town and country revealed the following facts:

The Mayo families and others had come from Mount Pleasant.

The John Brookings and L. C. Coxes from Leatherwood.

Other families of Brookings from Mount Union (Pinhook).

Armstrongs and Walkers from Popcorn and Springville.

The Shorts and Herschel Moores from Springville.

The Sears, Kerns and Mallotts from Old Union.

The Walter Bowmans and others from Mundell.

The Elstons and Jacksons from Heltonville.

The Sowders and Bartletts from Bartlettsville.

To Awaken and Empower Rural  
Churches in Need of Support

To Fulfill Needed Ministries

Valuable contributions of personnel have come from Guthrie, New Union and Fishing Creek.

An unplanned feature of the rural scene in America now is the invasion of the non-farming population. The new people have to be evangelized and absorbed. It but adds urgency to the appeal, lest the new state of things be worse than the old.

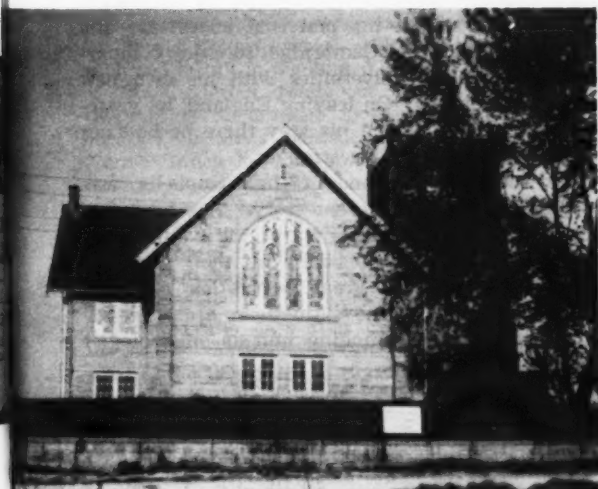
It had been my aim all along to save something of my riper years for rural study, experiment and activity. I take some pride in the closed churches opened, remodeled buildings dedicated, new impulses awakened and new visions inspired.

The pictures herewith illustrate one instance where transformation was wrought when but limited interest and assistance was given. A totally abandoned field now has a church and parsonage, worth \$50,000, and a Sunday school of more than two hundred. And it was all there, requiring but that interest be aroused. This is only one instance of such developments in one county.

By application to the Irwin-Sweeney-Miller Foundation in Columbus, Indiana, the State Society cooperating, a fund of \$2,000 was secured to spark new interest in six other congregations, closed or dormant.

The results have been most gratifying. To date the campaign has resulted in a total of \$18,000 being raised, some \$14,000 expended, the rest on hand for use in due time. New community centers have been developed. Two new parsonages have been built. The end is not yet.

Completed Rebuilding





# A. Campbell's Tour of Scotland

by Eva Jean Wrather  
Nashville, Tennessee

ON AUGUST 5, 1847, Alexander Campbell crossed at Berwick-upon-Tweed from England into Scotland and made his way direct to Edinburgh—just thirty-eight years to the day, he noted, since he had sailed from the Scottish port of Greenock to begin his adventures for Christian liberty in the New World.

This return to Scotland had been prefaced by two months of lecturing in England and Wales: from Liverpool and Chester to Shrewsbury, Nottingham, Leicester, and London; from London to Banbury, Manchester, Wigan, Huddersfield, Halifax, Sunderland, and Newcastle.

He also had spent happy hours discussing his tenets of reformation in visits with such devoted English disciples as John Davies of Nollington, editor James Wallis of Nottingham whose *Christian Messenger* was carrying his "Voice from America" throughout the British Isles, and ship-builder Douglass of Sunderland who had christened one of his vessels *The Alexander Campbell*.

Even as other tourists, he had ridden through Sherwood Forest to Newstead Abbey, and there

presented the overseer of Byron's old gardens with some flower seeds from his own garden at Bethany. In London, he had seen Queen Victoria and the Prince Consort riding through the streets, and while attending a party at the American embassy had learned that his writings were read even in Her Majesty's household.

He had taken a brief holiday—partly in France, to walk the soil of his maternal ancestors; and partly in Oxford and Cambridge, to enjoy comparing these ancient universities with his own new college of Bethany. On leaving England, he gratefully wrote that during his stay there he had not once "felt the heart of a stranger."

But Scotland, the land of the Campbells, was ironically to tell a different story. A segment of the Scottish clergy, fearing the disruptive influence of Campbell's reform teaching on their churches already rent by the great Disruption of 1843, sought to discredit the "American arch-heretic" with the public by branding him as an apologist for American slavery.

(Continued on page 26.)





## Council Presidents Ask Pentecost Prayer

NEW YORK—The six presidents of the World Council of Churches have called on members of the Council's 172 member churches to observe Pentecost as a day of universal prayer.

The annual Pentecost message of presidents of the world organization will be read in many churches and many languages throughout the world on Sunday, June 5, the day on which Protestant, Orthodox, and Anglican member churches in the Council will observe Pentecost in 1960.

The World Council's six presidents are Dr. John Baillie, Church of Scotland, Edinburgh, Scotland; Bishop Sante Uberto Barbieri, Methodist Church, Buenos Aires, Argentina; Bishop Otto Dibelius, Bishop of Berlin and Brandenburg, Evangelical Church in Germany; Archbishop Iakovos, Greek Orthodox, New York, N. Y.; Metropolitan Mar Thoma Juhanon, Mar Thoma Syrian Church, Tiruvella, India; and the Rt. Rev. Henry Knox Sherrill, Protestant Episcopal Church, Boxford, Mass.

"When He, the Holy Spirit, comes in our midst, we are now beings. Our self-absorption and our fears are taken away," the message proclaims. "Our contentment with something less than the true unity in the Church gives way to a deeper and fuller appraisal of God's design. We are thus called to be partners all with one accord in God's creative work. We seek each other in a new way because God has found us in a new way. For as many as are led by the Spirit, they are the sons of God."

The message from presidents of the World Council, which will be published in full in the June 5 issue of *THE CHRISTIAN*, points out that "We become true brothers" by "bearing one another's burdens. The Church, which has the promise of victory, is called, with one spirit and one heart, to reach out to the millions of men and women who struggle for a life free of hunger, injustice, dispossession, persecution, and political or spiritual oppression."

Observed fifty days after Easter, Pentecost commemorates the descent of the Holy Spirit to 120 Christian believers gathered in Jerusalem

after the resurrection for the Hebrew festival. At that time, according to Acts, the Holy Spirit which Jesus had promised his followers descended upon them, and some 3,000 converts were made to the faith.

## Council Officer Studies South Africa Crisis

BUCK HILL FALLS, PA.—Dr. W. A. Visser 't Hooft of Geneva, general secretary of the World Council of Churches, said here that the Council would take no further action regarding the racial segregation crisis in South Africa pending a report of a WCC investigation in progress there.

Consulting with the Churches in South Africa is Dr. Robert Bilheimer, American-born associate general secretary of the Council. He was assigned to the study after the WCC was requested by a number of Churches to take moral action against apartheid in South Africa.

Addressing the U. S. Conference for the World Council, Dr. Visser 't Hooft said that when Dr. Bilheimer has given his report "it will be decided what further steps the WCC should take together with the member Churches in South Africa."

"Mere condemnation and threats will hardly improve the situation," observed Dr. Visser 't Hooft. "And in any case the ecumenical way is the way of fraternal conversation, of persuasion and of reconciliation."

Foremost critic of the South African government's racial policy has been Dr. Joost de Blank, Anglican Archbishop of Capetown.

## Billy's Africa Crusade

CAIRO, EGYPT—Evangelist Billy Graham preached to audiences totaling about 350,000 in attendance during his two-month African Crusade. Some 41,000 persons were reported to have made "decisions for Christ."

He wound up his continental campaign by preaching to a record crowd of 10,000 Egyptians in a tent meeting here, of whom 2,000 were said to have made decisions.

• Assail Council Critics,  
Blast Liquor Industry

## Methodist Bishops Exhibit Courage

DENVER, COLO.—The Methodist Church's Council of Bishops has registered "vigorous protest" against "viciously false statements" made against prominent Protestant churchmen and the National and World Councils of Churches.

In a 20,000-word episcopal address to the Church's quadrennial General Conference, the bishops also spoke out against racial segregation in the Church, endorsed birth control, reiterated their opposition to liquor and tobacco and noted there are "disturbing signs" that the current revival of religion in this country may have passed its crest.

The address, drafted by Bishop William C. Martin, Dallas, Tex., and signed by 74 active and retired members of the Methodist episcopacy, deplored the assaults made upon the National and World Councils of Churches "at a time when there was never greater need to emphasize the unity of the Christian Church."

The bishops commended Air Force officials for the "prompt apology" given the National Council of Churches "for the incredible blunder of allowing some of these slanderous charges to be included in a training manual."

The bishops said "our failure thus far to achieve the aims of Christian brotherhood is a fault that must be shared by every section of the Church. . . . We would commend and support all those who have spoken and acted in the name of Christ and of The Methodist Church in the face of danger and to their own personal cost. . . ."

The bishops opposed efforts to provide public funds for parochial schools and lauded the public school as "one of our main bastions of freedom, democracy and patriotism."

The bishops proposed a program of theological study to help Methodists "come to love God with their minds" and "know what they believe and why."

## NEWS IN BRIEF

### POPE WASHES FEET

VATICAN CITY—For what was said to be the first time in the history of the Catholic Church, a Pope, in traditional Holy Thursday rites, washed the feet of representatives of all the major races of the world.

Those involved in the ceremony—known as the Mandatum—performed by Pope John XXIII in the Basilica of St. John Lateran included Caucasian, Negro, Mongolian and Malayan seminarians of the College of Propaganda Fide in Rome which trains priests for the missionary fields.

### CHURCH HISTORY CONFAB

MARBURG, GERMANY—Six hundred delegates from Europe, North America, Asia and Africa are expected to attend the tenth International Congress on the History of Religion to be held Sept. 11-17 in this famous West German university center.

Main themes to be studied during the congress will be the history of primitive religions and those of the Romans and Greeks, as well as that of Christianity, Judaism and Islam.

### BUFFALO BIBLE PROJECT

BUFFALO, N. Y.—An experimental Bible Study Project was undertaken this spring by the American Bible Society through the cooperation of more than 100 Protestant churches in the Greater Buffalo area.

The project, climaxed by a community-wide Bible Study Week, May 1-6, was designed to focus public attention on the place of the Bible in the life of the individual and the society in which he lives.

### BIBLE BASIS URGED

GENEVA—Roman Catholic Bishop Francois Charriere of Geneva, Lausanne and Fribourg, told an audience which included leaders of Protestant and Old Catholic churches here, that a better understanding of the Bible among different religions "can bring us closer together in loyalty and charity."

He spoke at a ceremony marking "Catholic Bible Week," which was highlighted by a spirit of inter-confessional good will. Among his listeners was Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches.

### BIBLE SMUGGLING

AUSTRIA—Bibles are among the objects frequently smuggled into the Soviet Union, reports *Die Saat*, an Austrian church paper. Despite repeated protests from the Soviet Government, Bibles have been smuggled in from Poland and sold for 500 to 800 rubles. The price corresponds to the average monthly salary of an unskilled laborer.

### SCANDALOUS DIVISION

PORTLAND, ORE.—Denominational divisions in America "become scandalous when we transport them to non-Christian lands," declared retired Bishop Stephen C. Neill of the Church of England addressing a meeting here honoring the 25th anniversary of the Oregon Council of Churches.

Despite the charges of "modernism" hurled at those heading the ecumenical movement, the Christian world is on its way to union, said the bishop who lives in Geneva, where he once served as an associate general secretary of the World Council of Churches.



—RNS

GERMAN THEOLOGIAN Philip Melancthon, often called the Scribe of the Reformation, is depicted on this stamp issued by West Germany to mark the 400th anniversary of his death. Author of the Augsburg Confession and other expositions of Protestant doctrine, he led the Reformation 13 years after the death of Martin Luther, beside whom he lies buried in the Castle Church at Wittenberg.

### HEADS ALL-CHURCH PRESS

FORT WORTH, TEX.—Lambuth Tomlinson, 37, has been named executive vice-president of All-Church Press, Protestant newspaper publishing firm here. Mr. Tomlinson previously was vice-president and associate publisher.

Neil K. Alexander, 41, former secretary-treasurer, was appointed vice-president to succeed the late Homer Tomlinson, Sr.

### INTERFAITH DIALOGUE

LOUISVILLE, KY.—An interreligious dialogue here under the auspices of Kentucky Southern Baptists, to which representatives of Protestant, Roman Catholic and Jewish religious groups in the state were invited, has been postponed to Oct. 4. It had been originally scheduled for April 28.

### MORMON EXPANSION

SALT LAKE CITY, UTAH—World membership in the Church of Jesus Christ of Latter-day Saints (Mormon) now totals 1,616,088, it was reported at the group's 130th General Conference here. This represents a net gain of 60,289 members over last year, the report said.

### BAPTIST COUNTERATTACK

AUGUSTA, GA.—Highland Park Baptist Church here is the first congregation in Georgia to affiliate with the American Baptist Convention.

Known until 1950 as the Northern Baptist Convention, and with the majority of its congregations in the Northern states, the ABC is extending itself into the South.

### VISA REFUSED

ST. LOUIS, MO.—Dr. Arno Lehmann, prominent German authority on the history and theology of Lutheran missions, who was scheduled to lecture at Concordia Seminary here, has been refused a visa by the East German government.

### DILIGENT WITNESS

WINONA LAKE, IND.—"A Decade of Diligent Witness" will be the theme of the Eighth Quadrennial meeting of Free Methodist Youth, which meets here June 17-26, in conjunction with the Centenary General Conference of Free Methodism.

Eight outstanding youth speakers will present daily challenges in keeping with this theme. A special feature of the conference will be an invitational Bible quiz tournament conducted each night, June 20-26, in the Hillside Amphitheater. Contacts are being made for televising one of these quizzes.



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# Deadline

by the Associate Editor

## ■ Did You Know?

DID YOU KNOW . . . that medical researchers, in a new report, have confirmed that Seventh-day Adventists, whose religion requires them to refrain from smoking and drinking, have a far lower incidence of lung cancer and heart disease than those who do not abstain from these practices?

The study by the Sloan-Kettering Institute for Cancer Research in New York, conducted in cooperation with eight Seventh-day Adventist hospitals, not only substantiates findings of an initial study issued two years ago, but suggests that cigarette smoking may have a deadly relationship to the type of sudden heart attacks that cut down many middle-age men in their prime.

DID YOU KNOW that departments of religion in tax-supported colleges and universities were proposed by the National Council of Churches' Department of Campus Christian Life in a report presented in St. Louis at the annual meeting of the NCC's Division of Christian Education? The campus agency suggested that the religion departments "be established on a par with other departments and function under regular academic procedures and policies."

DID YOU KNOW that Roman Catholic Bishop Thomas K. Gorman of Dallas-Fort Worth relaxed the rules of fasting and abstinence during Lent for the more than 118,000 Roman church members in his Diocese? The relaxation is believed to be the first in this country since 1941.

DID YOU KNOW that an appeal to the nuclear powers to keep working for an agreement on total cessation of atomic testing was made by the executive committee of the World Council of Churches at its semi-annual meeting in Buenos Aires? The appeal, addressed to the United States, British and Soviet governments, urged continued efforts at the big power-Geneva talks to reach their stated aim of discontinuing tests of all types and sizes.

## ■ Image of Evangelist

Everyone is agreed that the church must bring people to Christ, but there has been a good deal of discussion lately as to how this should be done.

From Omaha, Neb., where G. Paul

Musselman of New York addressed 480 delegates to the Mid-American Lutheran Evangelism Conference, comes the suggestion that the image of the evangelist must be changed.

Musselman, the executive director of the National Council of Churches' Department of Evangelism, declared that America's image of the evangelist must be changed drastically from that of a "spiritual discount" salesman to one of a mature religious guide in modern urban society, if the church's mission is to succeed in the space age.

Mr. Musselman told the Omaha conference that the majority of Americans must stop thinking of an evangelist as one who is "addicted to devious psychological manipulation against the background of theological immaturity."

Evangelism should not be a church's sales department," he said, but should "help the church discover its role in modern urban industrial society." He stressed that the "success or failure of our evangelism lies in the success or failure of that program in American cities."

World-famous evangelist Billy Graham, evaluating his career over the last decade, has come to the conclusion that mass evangelism "is not the most ideal method" of proclaiming the Christian message. However, Billy Graham pointed out in an article published earlier this year the *Christian Century*, that he is convinced that the mass evangelism technique remains important because the "conscience of a community" can be deeply stirred in such efforts.

"I have come to face realistically the results of mass evangelism," Dr. Graham wrote. "There are many methods that the Church can effectively use, and mass evangelism is only one of them. Yet it is an important one."

He asserted that he was convinced "a crusade brings a new unity, a new vision and a new sense of dedication to the churches of the community."

The evangelism stated that while he was "sick of statistics," he still felt that "large numbers are transformed by Christ" in his crusades.

If he were not convinced of this, he continued, "I would retire to my mountain home and spend the rest of my days writing devotional liter-

ature for armchair Christians."

SUMMING UP some of this conclusions as he looked back on the past decade Billy said he has:

Recognized more clearly the "narrow limits" assigned the evangelist as a "proclaimer of the good news" of Christ.

Achieved "deepened" faith in the Scriptures as the Word of God.

Acquired increased confidence in the "ultimate triumph of the Kingdom of God."

Observed the "strange paradox" of a "revival of religious interest through the United States but an acceleration of crime, divorce and immorality."

But, Billy Graham optimistically expressed the belief that "an ultimate triumph for truth and righteousness is coming."

## UNQUOTE . . .

### Gobbledygook

A Washington lawyer, instead of saying that 2 plus 2 make 4, would say: "If by that particular arithmetical rule known as addition, we desired to arrive at the sum of 2 integers added to 2 integers, we should find—and I assert this boldly, and without fear of successful contradiction—we, I repeat, should find by the particular arithmetical formula before mentioned—and I hold myself perfectly responsible for the assertion that I am about to make—we should find that the sum of the 2 integers added to the 2 other integers would be 4."—EMILY LOTNEY, "Quote."

## BOOKS RECEIVED

CONFRONTING CHRIST. By Elton Trueblood. Harper and Brothers. 180 pages. \$3.

GOD IS A GOOD GOD. By Oral Roberts. Bobbs-Merrill Company, Inc. 188 pages. \$2.95.

DEATH AND THE CHRISTIAN ANSWER. By Mary Ely Lyman. Pendle Hill Pamphlets. 16 pages. \$0.35. (Paper).

MEETING THE TEST. By Walter L. Cook. Abingdon Press. 112 pages. \$1.75.

WHAT SHALL WE SAY ABOUT ALCOHOL? By Caradine R. Hooton. Abingdon Press. 127 pages. \$2.

SHORTER ATLAS OF THE BIBLE. By L. H. Greenberg. Thomas Nelson and Sons. 196 pages. \$3.95.

CREATIVE IMAGINATION IN PREACHING. By Webb B. Garrison. Abingdon Press. 175 pages. \$3.

SHRINES OF GOD. By Kenneth Clinton. W. A. Wilde Company. 127 pages. \$2.

STEWARDSHIP IN CONTEMPORARY THEOLOGY. Edited by T. K. Thompson. Association Press. 252 pages. \$3.50.

THE MODERN READER'S GUIDE TO THE GOSPELS. By William Hamilton. Association Press. 190 pages. \$3.50.

ESCAPE FROM BONDAGE. By Harry W. Githens. Published by the Author, 429 North Seventh Street, Quincy, Ill. 111 pages. \$1 plus 10¢ postage. (Paper).

LIFE BEYOND THE SUNSET. By Dexter Clark Buell, Sr. Christian Book League, Inc. 75 pages. \$1. (Paper).

THE LAYMAN EXAMINES HIS FAITH. By Gustave A. Ferre. The Bethany Press. 96 pages. \$1.95.

IT WAS one of those exceptionally beautiful fall days when I first visited that elevated piece of land known as "God's Knob."

In spite of a slight chill in the air, the surrounding grandeur was sufficient to draw one's attention from personal comfort, and to supply all needed warmth through the exhilaration of beholding the surrounding blaze of beauty.

Reference to the surrounding beauty is one way of saying that the knoll itself was almost devoid of trees, but stretching in all directions from this vertical promontory was wave upon wave of transformed vegetation, which gave this elevation the appearance of a jutting islet in a multicolored sea.

Ascending to this vantage point was more like a return into time, or a reversed transition from the present into the past, rather than ascent to an existing historical site. One soon had the feeling that here was to be obtained more than a few historical remains, for one seemed to sense the continued lingering of the simplicity and the sincerity that accompanied those who built a cornerstone to a great movement on this high hill. And then one may wonder just why they selected this elevated and remote region in which to establish a nucleus of their renewed energy and search for truth. Were they thinking entirely of the moment? Or did they possess a portion of that prophetic vision which guided the Founding Fathers in laying the cornerstones of this great nation?

Were they merely desirous of separating themselves from the existing disunity, and man-made doctrines, or were they accepting a pioneer role, in another Renaissance, in the chain of religious convictions and the pursuit of eternal truth?

Were they attempting to establish themselves, at the very outset, as physically close to God as possible, that this proximity might to some extent affect their ultimate spiritual relationship? Were they thinking with the Psalmist? . . . as he said:

Oh send out thy light and thy truth;  
let them lead me,  
let them bring me to thy holy hill  
and to thy dwelling!  
Then I will go to the altar of God.

Ps. 43

Regardless of the motivations that urged and directed the movement, a small nucleus of people gathered in an isolated corner of Guernsey County, Ohio, about the year 1827, for the purpose of organizing and establishing a brotherhood, or a return to a more profound, doctrine-free belief, which would represent a return to the scriptures, and to the teachings of Jesus Christ.

The inspiration for this reincarnated interpretation of Christianity was generated by the persuasion of Alexander Campbell, and was ultimately

Central Christian Church of Quaker City, the structure for which was built in 1876, taking the place of the pioneer church on God's Knob.

## Disciples Have Grown Up From Humble Beginnings . . .

# God's Knob

## Spiritual Mountain Top

to start a chain reaction that even Mr. Campbell had not anticipated. For even he, perhaps, did not realize that he had planted a mustard seed . . . or had unwittingly deposited some leaven in a few more measures of meal. And yet it would almost seem that those who originally chose this elevated site had been prophetically cognizant from the beginning that they were establishing a nucleus from which great expansion would take place.

So they looked to the horizon in all directions.

As I came to the crest of the hill, and saw the remains of that early effort for the first time, I was deeply disappointed. Here I had anticipated seeing an ancient log church, which proclaimed in silent witness its right to represent a rejuvenated effort to worship the Son of God in the original sense of the word.

I beheld instead, a rather inglorious structure, which could have fallen somewhere within the accepted characteristics of a modern building, had it not been for its unkempt appearance. Perhaps it was nothing more than a partially abandoned farm building. Perhaps I was pursuing a legend, just as so many have done in their attempts to discover the secrets of the past, wherein only the





Paul C. Gardner, who is the present minister of Central Christian Church in Quaker City, inspects one of the oldest gravestones.



**In contemplation the pastor thought of the miraculous and invisible substance included in the fabricating of the structure, which seemed to cement log to log and soul to soul, and man to God.**



rocks could verify or deny, were they able to break their eternal silence.

My mental picture of a shrine was slowly slipping from my grasp, as I moved toward the structure . . . . and then I saw the cemetery. With renewed anticipation I hurried to the building and soon discovered that nothing had been removed. The weatherboard stripping that had been added to the log structure, created the disfigured appearance, but underneath the unsightly boards was the original log church.

I felt humble as I permitted the struggles that had probably been associated with this early church, to pass through my mind. I found myself drawing comparisons between our efforts and theirs. With them, building funds were nonexistent, and there were no architects to develop extravagant plans. Such words as Classic, Byzantine, Romanesque, Gothic, Renaissance and so-called "Modern," held no place in their thinking or planning. Eclecticism was meaningless to them, both architecturally and philosophically. Their building procedure was merely that of fitting and placing one log upon another by main strength and a reasonably critical eye.

But a miraculous and invisible substance was included in the fabricating of the structure, which seemed to cement log to log, and soul to soul, and man to God. In fact, it did more than bind—it stimulated. One of the ingredients in the invisible cement must have been a kind of leaven.

As I stood thus in contemplation, sounds seemed to come from within the building, and they seemed to evolve into articulate phrases.

A voice separated itself momentarily from the pages of history, as it seemed to address a group within. "How can we say that God does not require us to approach him through an inter-

mediary, and then permit ourselves to embrace doctrines that stand solidly between us and God. Let us return to the simplicity and the greater unity that existed in the beginning. Let us depart from the doctrines and creeds with which man has entangled his thinking.

• • •

The mustard tree grew . . . and the permeating, progressive energy of the leaven kept pace with its growth. In 1869, the congregation moved from "God's Knob," to the village of Millwood, which later became known as Quaker City.

There they established a church which was dedicated as Millwood Christian Church.

In 1876 a new brick church was built and dedicated as the Central Christian Church of Quaker City, since by that time the name of the town had been changed.

So from a few small nuclei, such as that of "God's Knob," the Disciples of Christ have progressed and extended themselves, through the length and breadth of this nation, as well as the world at large.

Certainly they will continue to do so as long as they hold tenaciously to the fountain of inspiration and truth that originally extended to them their sense of direction.

entangled his thinking. Let us return to the Scriptures and to the Son of God for our instruction."

# Rich Toward God



"Where the Scriptures Speak . . ." by the Editor

Scripture: Matthew 6:19-21, 24-34.

WHEN Jesus used figures of speech he always had one point in mind which he was illustrating. One gets into difficulty if he tries to take the parables and other figures of speech apart and apply them, phrase for phrase and word for word, to situations. No text has been more misused in this manner than this one which is our study for today.

The lesson is well titled. This text has to do with the things which God considers most important, with being "rich toward God." In the light of the rest of scripture, this text could not possibly be taken to mean that we ought not to work, ought not to provide food, clothing and shelter for our families, but rather that we should sit idly by and wait for God to take care of us.

Jesus knew that we take great delight in our possessions. We like to show them off to one another. We hate to think of living without them. That is why we take precautions against moths, rust and thieves. We even take out insurance, so that if things are destroyed or stolen, we can replace them with other things of equal value.

He does not say anywhere that things have no value. But he is strongly opposed to considering things as "treasure." To treasure something means to place a high value on it, probably a higher value than upon anything else. And, "where your treasure is, there will your heart be, also." (Matthew 6:21.)

In contrast to giving chief attention to the things of this life, Jesus admonishes his hearers and us to lay up "treasures in heav-

en." (Verse 21.) This is one of the many ways in which he taught the supremacy of the divine and the eternal over the human and the temporal. In addition, this statement emphasizes the fact that one has to work to lay up these eternal treasures.

The rest of the text consists in illustrations of the principles laid down in these first three verses. We all know instances of people who have become slaves to their possessions. We shudder at the character of Scrooge, in Dickens' *Christmas Carol* and we laugh at Walt Disney's adaptation of this character in the form of a duck. It is not so easy to recognize ourselves and the degree to which we give our attention to temporary things.

It is true that they often become our "masters." "Mammon" is the word used here to signify wealth or possessions, and Jesus places it in opposition to God, who demands our service.

Our problem is one of degrees, I suppose. One rarely meets a person who thinks he has enough of this world's goods, and I have never met one who thought he had too much. If we examine our own careers, however, we may discover that five years ago or twenty years ago we would have thought that a person in our present position was "wealthy."

When we turn to the next paragraph, we must keep in mind what was said at the beginning—that Jesus is illustrating a prin-

## INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR MAY 29, 1960

### The Scripture

Matthew 6:19-21

19 "Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, 20 but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. 21 For where your treasure is, there will your heart be also.

### 24-34

24 "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon.

25 "Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? 26 Look at the birds of the air: they neither sow nor reap

nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? 27 And which of you by being anxious can add one cubit to his span of life? 28 And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; 29 yet I tell you, even Solomon in all his glory was not arrayed like one of these. 30 But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith? 31 Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' 32 For the Gentiles seek all these things; and your heavenly Father knows that you need them all. 33 But seek first his kingdom and his righteousness, and all these things shall be yours as well.

34 "Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day."



ciple. I think a good deal of stress should be put upon the word "anxious." (Verse 25.) We are not to spend our time worrying about physical things entirely, for the life is "more than meat and the body than raiment." (Verse 25.)

In this light, we observe the fowls of the air (Verse 26) which presumably do not worry and are not anxious. If you stop to think that animals like the squirrel are also creatures of the heavenly Father, and that they do "gather into barns," you see that Jesus was not saying here that people should depend upon picking up their food someplace. The one statement is to be understood in the light of the other; we are not to be anxious.

Anxiety, understood simply as worry, is not going to stretch our life "one cubit" and is not going to get any clothing for us. Solomon had a lot of worries, and money, but he wasn't any more beautifully clothed than the lilies of the field, which have none. (Verses 28, 29.)

In the light of all this, Jesus refers twice more to the fact that we must not be anxious. (Verses 31, 34.) "Tomorrow will be anxious for itself."

Jesus used the word, "work" on a number of occasions, including the account of the man who had two sons whom he told to go to work. (Matthew 21, 28.) He does not oppose the idea of working. The important thing is to "seek first his kingdom and his

righteousness." (Verse 33.)

This is an active work, in itself. It requires thought and attention and activity. If we secure these, "all these things shall be yours as well." We do not presume that Jesus means, even here, that the righteous person will have all the things that he needs without working for them. Rather, in the light of the whole passage, he seems to mean that the person who is actively righteous and engaged in storing up "treasures in heaven" will be the kind of a person who will not put over-emphasis upon the things of this world. On the other hand, he will put enough emphasis upon them to secure the things which he needs.



## Meaning for Today

William J. Hadden, Jr.

**A**YN RAND, authoress of *The Fountain Head* and other novels, spoke to the students of Yale recently. Her message was bold, revolutionary and challenging to the Christian world.

Our goal today, she implied, should be unashamed selfishness; away with altruism. Instead of the symbol of the cross which means pain and suffering, lift up the dollar sign, symbol of power!

Perhaps unaware of it, Ayn Rand put her fingers on the very tragic center of our world's problem. It is just this self-centered, dog-eat-dog materialism that not only gives birth to an atheistic communism but has spawned the devastating wars of history.

We have paid our billions for the treasures on earth and have reaped the terrible compensation: a war-weary, underfed, bruised, and chaotic world. Let's begin to build our treasures in heaven. The dividends: faith, hope, love,

peace, compassion, harmony, in essence, a Christian world.

No, Miss Rand, the dollar sign is not the symbol of power until it has been transformed by the cross. The most insidious heresy of our day is the belief that altruism as it lives in Christianity doesn't pay. Its paid-out benefit is a world of sanity and peace. Pray our world will see this in time.

Strange as it seems, Christian altruism "pays off" much greater dividends than its counterpart self-aggrandizement. It is not only the Word of God which tells us but the inexorable lessons of history that man cannot live on an island. He, by his nature is related to and dependent upon all other men. To violate this fact with selfish living is to impart a bit of hell on earth. We were born for the shared life.

When Jesus spoke of treasures in heaven he was not speaking

of the spirit alone. We can have treasures in heaven on earth! Whenever we use our substance on earth for heavenly ends we get a glimpse of our treasures in heaven. Let us illustrate.

Many years ago a man who believed in the education of the ministry of Jesus Christ gave a substantial gift to endow scholarships at one of our fine seminaries. His very substantial gift of over \$100,000 has been sharing in the education of hundreds of young ministers and missionaries through these years. Now multiply these young men by the thousands they in turn will influence and then again the influence of these on others. There is no end to the "dividends" from such a treasure in heaven.

You need not be a millionaire to see your treasures on earth become treasures in heaven. As you give your tithe or offering to Christ and His church you can see before your eyes the transformation of these dollars into reclaimed lives, sight given to the blind of India, Congolese lepers healed, children in your church school being introduced to Jesus and his redeeming love; in brief, God's love permeating through the gospel not only your community, but the world. Christianity pays!

# Time To Think

by Mrs. James D. Wyker

**S**NOWBOUND in Kentucky! It took me back to the days of my childhood in this state when we lived on a hill in a college town. Those were the days when sleds were sleds and recreation did not consist of being glued to a TV or radio! Anyway, this winter we were snowbound (temporarily) four times and it was wonderful. Time to get caught up in the office—time to think!

So I thought of *Freedom* and all that it is meaning in our world to-

age. He was speaking on the subject *The Law of Liberty*, and he discussed with them the fact that freedom comes with opportunity (one of the greatest being education) and in the development of one's native ability. He insisted that we do not want "the bland leading the bland."

The women of the United States (very privileged women) continue to open closed doors. Some time ago I received a letter from a woman professor (with a Ph.D. degree)

was mailed to many ministers in her church and to women church leaders of other denominations across the country. The February issue of *Ohio Christian News* carried a review of this book written by Dr. Walter M. Horton, Professor in the Oberlin Graduate School of Theology. He says:

Prohl is a Lutheran pastor, who has made a special study of "Woman's Place in Building the Kingdom" during a period of graduate work at the Brite College of the Bible, Texas Christian University. His interest in the matter was aroused by the fact that the Missouri Synod Lutherans acted adversely on the ordination of women in 1953, and the Protestant Episcopalians in 1955, whereas the Presbyterian Church, U.S.A., acted affirmatively in 1955 and the Methodist Church in 1956. In all these debates, a few New Testament texts, apparently forbidding women to speak in church on apostolic authority, figured very prominently. Prohl makes a close and very illuminating study of these texts in the perspective of the whole Bible and of Greek customs.

Nowhere in the Bible is there any general subordination of woman to man, but only an assertion of the initiative or "leadership" of man in the marriage bond. In the Old Testament there were prophetesses like Deborah, who ruled over all Israel for forty years; and in the New Testament leaders like Phoebe, who had as high authority as any male.

The texts usually cited to forbid women speaking in church meant only that married women must not appear without the customary head covering that marked their status, or speak in open, public meetings, since such conduct was considered shameless in Greek society. In the closed meetings of the church, both married and single women might speak and exhort freely, without fear of scandalizing the pagans by this unusual behavior. The author's conclusion is that since speaking and appearing with uncovered head in public no longer "mark a woman as unfaithful to her husband," the apostolic injunction against them is obsolete and woman's status in the church should be governed by her effective work as a "royal priestess."

\* \* \* \* \*

Snowbound—and time to think.

## from a woman's point of view

day. We have seen the darker peoples of the earth coming into their own. Long, hard years of struggle are ahead but these "children of God" are rapidly moving toward freedom. Country after country, which for centuries has been under the domination of colonial powers, today is free. India, Indonesia, Pakistan, Burma, Ghana—on and on grows the list of self-governing peoples.

We have been often reminded that the revolution in Africa is caused not by Marxist communism but by Christianity; not by Karl Marx's *Das Kapital* but by the Bible. Teach a man that he is a child of God, that he is important in the sight of God, something happens. Teach him to read and write, give him knowledge, open the doors of opportunity, and you have a changed person. Education, and the development of one's ability, are open doors to freedom, in any country.

The women of the world are moving toward emancipation. In some countries they are still only slaves and servants of men. Many are still in purdah behind veils. Gradually the women of the world are becoming educated, and with increased education comes the ability to gain status above that of servant and second-class citizen. A professor from a Southern college spoke recently to nearly 1,500 students from the Appalachian area. He reminded the students that he had come from the mountains, and one felt that he was proud of his herit-

age. He was speaking on the subject *The Law of Liberty*, and he discussed with them the fact that freedom comes with opportunity (one of the greatest being education) and in the development of one's native ability. He insisted that we do not want "the bland leading the bland."

The women of the United States (very privileged women) continue to open closed doors. Some time ago I received a letter from a woman professor (with a Ph.D. degree)

in one of our Western universities. She is a member of a so-called conservative denomination. She had just read on the front page of the daily paper a report from one of their conventions. It spoke in no uncertain terms about "the place" of woman in the church and gave scripture to prove it. She was writing me to say (she enclosed the newspaper clipping) that she could no longer be a part of such a denomination. She intended to put her membership in another church. I urged to stay where she was. The best way to change an institution is from within (as with the individual) not just lambasting it from the outside. Anyway, I wrote her I did not know where to advise her to go if she wanted full status, where all doors would be open to her. If she went into another communion, she might feel that some woman had the ability to preside over the sessions of their national gatherings, but that did not mean the convention would think so, or would elect her to that office.

So I sent her an excellent book, *Woman in the Church*,\* written by a minister of her own denomination, Russell C. Prohl. Alfred and Beulah DeGroot had sent me this book, thinking I would be interested. I had sent it to be used in a meeting of one of the departments of the World Council of Churches. She was so encouraged that she decided to stay with her church and to see that this book

\*Eerdmans, 1957

Well Known to Disciples Over 45 . . .

### I. N. McCash – Alert at 99

by Winfred E. Garrison

University of Houston

Twenty-five, forty, or fifty years ago, it would have been a superfluous formality to "introduce" I. N. McCash to any audience of Disciples of Christ. They all knew and honored him.

I. N. McCash is still honored by all who know him, but present-day Disciples under 40 or 45 were not contemporary with his active years and can know him only as an important character in our history unless they are fortunate to encounter him at a church service or a lecture in Columbia, Mo., where he lives in happy retirement at the Lenoir Memorial Home.

He will celebrate his ninety-ninth birthday on June 5. Those who know him well will expect him to do it at a lively pace.

Isaac Newton McCash retired from the presidency of Phillips University, at Enid, Okla., 22 years ago. Phillips was not as big nor as good a school then as it is now; but it was much better than it had been when he became its president 22 years before that.

Add those two 22's together and subtract them from 1960, and you are back to the time when Oklahoma's statehood was a very recent achievement and when "Indian Territory" was still shown as a political unit in all but the most recent geographies.

After Dr. McCash had put in more than two decades of earnest work in behalf of religion, education and culture in that critical era, it is little wonder that his name was placed in the Oklahoma Hall of Fame and his bust in the Oklahoma Historical Society the year after his retirement.

But Oklahoma was only one item in a long and varied career. Before he went there he had been president of Spokane University; and before that, corresponding secretary of the American Christian Missionary Society.

"Corresponding secretary" was equivalent to "executive secretary"



I. N. McCash

in the current idiom. It meant that he was the top administrative and promotional officer for the home missionary work of the Disciples. The merging of the home, foreign and some other societies to form The United Christian Missionary Society was still in the far future.

Still earlier, our versatile and durable hero had been for 11 years pastor of the great University Christian Church (great even then) at the edge of the Drake University campus in Des Moines.

The record could be embellished with other interesting particulars—presidencies of such organizations as The Iowa Children's Home Society, the Oklahoma Educational Association, the Disciples' National Board of Education, distinguished service with the Federal Council of Churches, and writing two books, and fathering and rearing four children.

Ninety-nine years seems not too much time for such a list of achievements. In view of the current surge of interest in the history of the Disciples of Christ, it seemed to some of the friends of Dr. McCash that it would be a favor to the younger generation to inform some and remind others that a considerable slice of that history is still a vital and

vigorous reality in the person of this beloved veteran.

These words might perhaps as well have waited until his 100th or 110th birthday. But then, some of his younger friends might not be here to write or read them, so it seemed safer to write them now for the 99th, which will be June 5.

T. E. Wood Named

UCMS Executive

### Placement Post

INDIANAPOLIS—Thomas E. Wood, who has been minister of the Christian Church at Thornton, Colo., since 1956, joined the staff of The United Christian Missionary Society May 15.

In the Society's department of church development he has been named executive director of ministerial services, succeeding Jay R. Calhoun, who is now assistant dean of Disciples Divinity House, University of Chicago.

A graduate of Phillips University, Mr. Wood has the Th.M. degree from Iliff School of Theology, Denver.

He had served a student pastorate at Turon, Kan., and was at one time student director for Enid's Hite Boulevard Church. Wood was in the Air Force as a medical service officer and holds a reserve captain's commission in the medical service corps.

He and his wife, Peggy, have four daughters.

### Fire Damages Mission

PARKSVILLE, Ky.—Faith Mission Christian Church, located in a remote section of this (Boyle) county was heavily damaged by fire recently.

Under the direction of the church's 85-year-old pastor, Mrs. Birdie Omer, the building was reconstructed and services were started again in the chapel—just two weeks after the fire.

Mrs. Omer, widow of the congregation's founder, Lewis Moses Omer, is well known among Kentucky Christian Church people.

Mrs. Omer appeared on the network television show, "Strike It Rich" about ten years ago and in 1952 the mission received attention in *Look* magazine.

● Lima, Ohio, Minister  
Has Been there 32 Years

# Penhorwood Honored

LIMA, OHIO—Palm Sunday had a special significance to E. J. Penhorwood, here, for it marked the completion of 32 years as the minister of South Side Church, and the opening of his 33rd year.

There has been a real closeness between people and congregation during these years. During these 32 years more than 2,600 have been taken into the church, either by letter, statement or primary obedience—approximately 1,600 couples have been married and a similar number of funeral services have been conducted.

In the forty years of his ministry he had served one parish (Bluffton-Beavendum) and the church at Tiffin.

He says: "In a long ministry you make plans that you feel you can finish, rather than wondering who will finish the program. I've never thought of my work as being finished—the entire church has risen to the immediate challenge at South Side.

The challenge referred to is the completion of a beautiful new educational building with over 22,000 square feet of floor space—and the complete renovation of the present sanctuary and former classrooms.

The new building will be dedicated May 29 by Dr. Herald B. Monroe



E. J. Penhorwood

and Dr. William T. Pearcy. Across the years the people have affectionately called their minister "Reverend Pen."

During these years of his continuing ministry he has served, and is now serving on the Citizens' Advisory Committee of the school board; president of the State Convention of Christian Churches of Ohio; president of the Allen County Ministerial Association. Mrs. Penhorwood has been president of the Ohio Ministers' Wives' Association and district secretary of the Ohio

Christian Women's Fellowship.

The Penhorwoods have three sons and a daughter. The sons all live in greater Lima and teach in the local senior high schools. The daughter (Mrs. David Boyd) lives in Norwalk Conn., where her husband is employed by General Electric Corporation.—PAUL N. RUNK

● At Great Falls, Mont.

# Campaign for Building

GREAT FALLS, MONT.—Central Christian Church here, with a membership of 449, assured itself of a new religious education addition for its present building when its March building-fund campaign met with tremendous success.

D. Wayne Doolen, former board chairman and present choir director, directed the campaign. The goal was \$60,000 in pledges to be paid over a three-year period and to be matched by a loan from the Board of Church Extension. D. Franklin Kohl was an inspirational force in the drive.

First pledges were made at an all-church dinner March 18 and within a week the goal was reached and by Victory Sunday, March 27, \$62,000 had been raised.

In its campaign the church had the assistance of Harold Herndon, field representative of the Disciples of Christ Board of Church Extension.

● S. S. Lappin

# Preacher 70 Years

BEDFORD, IND.—S. S. Lappin of this city will complete 70 years preaching on May 22, "Rural Church Sunday," so Grant Blackwood, minister at First Church here, has asked him to fill the pulpit that day.

Lappin has been called the "apostle to the town and country churches." He is serving now as minister-at-large among rural churches in Lawrence county and southern Indiana.

A graduate of Johnson Bible College and Bethany College, Mr. Lappin, in addition to his several well-known pastorates, has devoted periods of service as editor of *Christian Standard*, professor in Bethany College, and field work with Standard Publishing Co., and the Pension Fund of Christian Churches. He is also the author of four books.



Principals in the successful campaign for a new religious education addition to Central Christian Church, Great Falls, Mont., were (from left), D. Wayne Doolen, campaign chairman; Mrs. Vivian Grady, campaign secretary; Mrs. Milton Cascaden, church secretary; Donald Taylor, church board chairman, and D. Franklin Kohl, minister.



# CAMPUS COVERAGE

## Beauford Norris Chairman of Higher Education Commission

### Heads Seminary Group

INDIANAPOLIS—Dr. Beauford A. Norris, President of Christian Theological Seminary, was elected chairman of the Seminary Commission of the Board of Higher Education of the Disciples of Christ at the organization's meeting in Indianapolis, Indiana, recently.

The Seminary Commission meets annually to focus attention on the total work of the seminaries of the Christian Churches.

One of his first duties is that of appointing an interim committee which will bring to the next annual meeting a suggested plan on organization for greater efficiency.

## To Eureka Post

EUREKA, ILL.—Eureka College has announced the appointment of Mr. George Archer Hearne as admissions counselor.

Mr. Hearne arrived in Eureka March 31.

The family will come from McKeesport, Pa., where they have been for a time en route from their last work in Jacksonville, Fla., where Mr. Hearne was the pastor of Arlington Christian Church.

The new Admissions Counselor received his B.A. degree from Bethany College, Bethany, W. Va., magna cum laude, with his major in Religion, and a minor Philosophy, in 1955. He received a bachelor of divinity degree from Yale in 1958.

## Atlantic Christian Honors Railroad Exec.

WILSON, N. C.—Howard H. Groover, minister of the First Christian Church, Williamston, N. C., will be the speaker at Atlantic Christian College's annual baccalaureate service on May 29.

The event will be held at the Wilson Community Center and will mark the opening of the college's 58th annual commencement.

Honorary degrees will be presented that evening at the graduation exercises to Felix S. Hales, Cleveland, Ohio; W. Burkette Raper, Mount Olive, N. C.; and Kermit Traylor of Winston-Salem, N. C.

Hales, president of the Nickle Plate Railroad and a member of the Heights Christian Church in Cleve-

land, will be the speaker at the commencement exercises.

Raper is president of Mount Olive Junior College.

Traylor is pastor of First Christian Church in Winston-Salem and is currently serving as president of the North Carolina Convention of Christian Churches.

## Jarvis Founders' Day

HAWKINS, TEXAS—Founders' Day was observed here at Jarvis Christian College on March 20 with special services. At the morning church worship Paul A. Sims, executive secretary of the Texas Christian Missionary Convention, delivered the sermon. He spoke on the subject, "God's Children in a Changing South."

Dr. Cleo W. Blackburn, president, spoke during the afternoon convocation. Special music for both occasions was given by the college choir under the direction of Wilbur Northington.

Among those honored for 25 years or more of service to Jarvis were Mrs. Ora L. Carey, associate professor of English; Dr. Martin L. Edwards, college physician; James Carol McCoy, assistant professor of mathematics and science; Mrs. V. Carney Waddleton, registrar; and Mrs. Mattie L. Wallick, assistant dean of women.

## Short C-S Speaker

CANTON, Mo.—The Advisory Committee of Culver-Stockton College, consisting of 85 laymen and church representatives, met here March 22 with officials of the college.

Guest speaker was Dr. Howard E. Short, editor of "The Christian," who spoke on the topic, "A Great Day for the Church College."

Kenneth A. Kuntz, minister of First Christian Church, Hannibal, Mo., and a member of the Culver-Stockton board of trustees, presided at the day-long meeting.

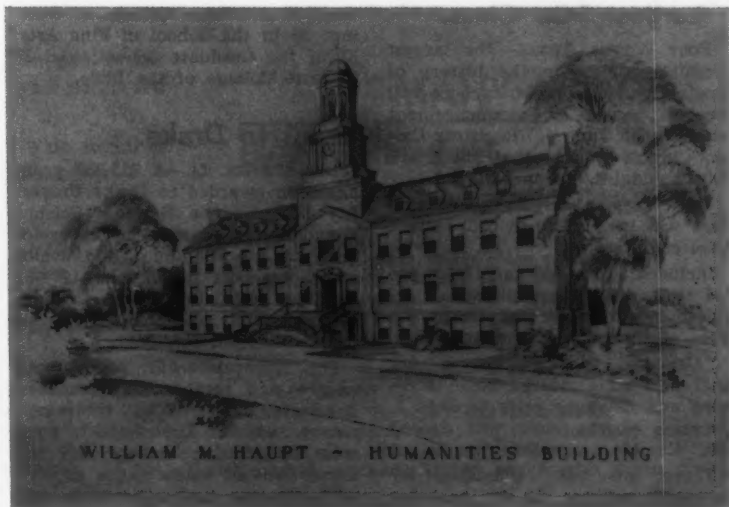
In addition to President Fred Helsabeck, college officials who spoke to the committee included: Trevor L. Pilcher, director of admissions; Charles E. Crank, coordinator of student ministries; Dr. J. B. Alexander, dean of the chapel; Mrs. Altha Coleman, dean of women; Dr. Mervyn Williamson, chairman of honors committee; R. B. Mease, dean of men; Miss Olga Bays, registrar; and Dr. Paul C. Carpenter, dean of the college.

## Phillips Commencement

ENID, OKLA.—Baccalaureate services will be held here by Phillips University on May 31 with Lawrence W. Bash, pastor of Country Club Christian Church, Kansas City, Mo., as the speaker.

Dr. Paul Sharp, president of Hiram College, Hiram, Ohio, will be the commencement speaker on June 1. Dr. Sharp is a graduate of Phillips University.

## Humanities Building at Transylvania



CONSTRUCTION on the new William M. Haupt Humanities Building at Transylvania College, Lexington, Ky., began April 1. The building is being erected on the site of the old College of the Bible Building which has been razed. Cost of the building is \$400,000. It is scheduled for completion by Dec. 15.

## Oriental Drama at Phillips University



**VIRGINIA CHEN**, sophomore from Hong Kong, China, and **Gary Gibson**, sophomore from Cherokee, Okla., played the leading roles as Tchao-ou-niang and Tasal-Yong in Phillips University's presentation of the ancient Chinese play, "The Lute Song," April 22-23. Under the direction of Professor Duane A. Cline, the cast included 50 Phillips students.

### 600 Receiving Degrees June 1

#### Largest TCU Class

**FORT WORTH, TEXAS**—The largest graduating class in the history of Texas Christian University here will receive degrees at commencement exercises on June 1. Registrar Calvin Cumble reports that there are 600 candidates currently listed.

The previous largest graduating class was in 1950 when 510 degrees were conferred.

Included in the 600 candidates are 144 students who completed all requirements for their degrees at the close of the fall semester.

"Although the new list is not final and will undergo some additions and deletions prior to June 1, the size of the class will exceed 600," Cumble announces.

There are 548 candidates for bachelor's degrees, 16 for bachelor of divinity, and 36 for master's degrees.

Reports thus far show that in the AddRan College of Arts and Sciences, 209 students have filed for

degrees, 139 in the School of Business, 125 in the School of Education; 39 in Harris College of Nursing; 36 in the School of Fine Arts; 31 in the Graduate School; and 21 in Brite College of the Bible.

### Grant to Drake

**DES MOINES, IA**—A \$15,330 grant has been awarded to Drake University here by the National Science Foundation to finance an in-service institute for 60 junior and senior school teachers during the 1960-61 academic year, Dr. George C. Huff, vice-president, academic administration, announced Friday.

The institute will serve both science and mathematics teachers. The major objectives will be to supplement teacher knowledge in such areas as physics, biology and the foundations of mathematics as well as to present new approaches and developments in science and mathematics.

By in-service it is meant that institute participants will continue their teaching assignments while

taking work at Drake either in the evening or on Saturday.

Director of the institute will be Dr. Earle L. Canfield, dean of the graduate division and professor of mathematics.

### • D.D. to Wales Smith

#### Chapman Commencement

**ORANGE, CALIF.**—Baccalaureate and commencement services will be held here at Chapman College on Sunday, June 5.

Baccalaureate service will be held in the First Methodist Church here, with Rival J. Hawkins, secretary of the Council of Churches of Pasadena, as the speaker. Mr. Hawkins is a Disciple.

The commencement services will be in the afternoon in the Shady Quad on the campus. Dr. Lynn Townsend White, Jr., professor at U. C. L. A., will deliver the address. He is a former president of Mills College, Oakland, Calif.

Wales E. Smith, pastor of First Christian Church, Santa Monica, will be awarded the honorary doctor of divinity degree and Thomas J. Cunningham, vice-president and general counsel of the University of California, Berkeley, will receive the honorary doctor of laws degree.

## CAMPUS CAPSULES

● **ENID, OKLA.**—Dr. LeRoy Hay, professor of practical theology at the Graduate Seminary here, attended an Institute of Religion held at the Texas Medical Center in Houston recently. As a member of the board of examiners for the center, Dr. Hay was a representative of the Council of Southern Theological schools who are interested in the establishment of facilities at the center for training of men to go into institutional chaplaincy.

● **BETHANY, W. VA.**—The Sears-Roebuck Foundation of Philadelphia, Pa., has contributed \$600 to Bethany College here. The funds went to the school, at which has matriculated James E. Casto, Huntington, W. Va., who is on a National Merit Scholarship from the Sears-Roebuck Foundation.

● **FORT WORTH, TEXAS**—Texas Christian University President D. Ray Lindley has been elected to a three-year term on the Commission on Christian Higher Education of the Association of American Colleges.

## WHAT LAYMEN EXPECT—

(Continued from page 6.)

he has a deep spiritual sense of leadership. He is well informed on our brotherhood program. With eight deaths in our congregation, he has given real understanding and comfort."

*Young Timothys.* One phase of pastoral service of which we hear too little is that of leading young people into Christian vocations. This writer spotlights this in these words: "The fifteen young men and women now in full-time service for Christ and His Church speak for the influence of the wonderful minister of this church."

*The Ideal Pastor.* One good friend at the conclusion of 14 pages telling her expectations says: "I've described an ideal man, pictured the impossible perhaps, yet my own pastor measures up to most of these qualifications."

Then pointing out a few 'blemishes' she makes this observation: "I told him recently that I had thought myself a pretty good person until he came, but after listening to him I began to have grave doubts about my own goodness." After a pause she adds: "I like sermons that present Christ in such a winsome, challenging manner that I'm drawn irresistibly to him, loving him and wanting to follow him."

Pastors who read these observations, we trust, will take new courage from the assurances expressed and will take any criticism in good stride. Perhaps they will want to tell us at a later date what we pastors expect of our lay folks.

In conclusion, this paragraph from a prominent layman may wrap up what we have been trying to say. A preacher accepting a new pulpit once said: "Well, what can I do for you?" Apparently they said in effect "everything." He worked himself to death.

The next new one said: "What can you do for me?" They *did* everything. He was pampered out of all usefulness.

The third one said: "What can we do together for Christ?" That was a successful ministry!

## WALK

by Marie Doerr

How did I know that God was by my side?  
The sun shone fairer, and the wind was filled  
With sweetness that I could not quite divine.  
A branch moved, and a little brown bird trilled  
A song that seemed especially sung for me,  
And yet for all the world. I met a friend  
Who smiled and spoke kind words that warmed  
my heart;  
And, when at length I reached the pathway's end,  
Clouds rimmed with gold enriched the western sky  
And radiance touched the earth that I had trod  
Like lamplight glowing in a dusk-wrapped room . . .  
Once more I knew that I had walked with God!

## Getting Even —BOOMERANG!

by Nina Walter

"I'll get even with you," the little girl threatens her playmate.

"I have a right to beat him up," the boy insists. "He hit me first."

"She'll wish she hadn't told that lie about me," says the woman, "when I blackball her out of the club."

"He cheated me first," the businessman points out. "I'll show him two can play at that game."

Each of them is trying to make another person suffer for his sins; and perhaps the other person deserves to suffer. But let's leave that other person to God, and see what happens to the fellow who is trying to "get even."

In the first place, he has let loose the forces of hate and anger, and they are like sharp-pointed darts that fly in all directions. Some of them are bound to hit innocent people. Some of them are shaped like boomerangs, and those are the worst kind.

No matter how much the other person deserves your anger, the anger itself does not hurt him half as much as it hurts you. For anger and resentment affect not only your moods, but your very personality. Anger and resentment are like a corrosive acid that eats away at your happiness and your stability.

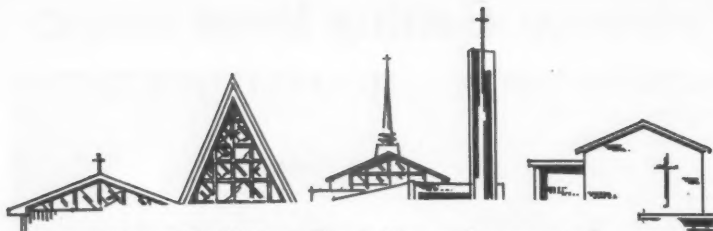
Make no mistake: When you try to injure another person, you injure yourself more. In order to be happy, you must free yourself of the desire to get even, and leave your enemy to God.

## MANY WATERS

by Emma Bleckner

*The Lord is upon many waters.—PSALM 29:3*

Reeds in a quiet pool,  
A swan on a clear water-glass screen,  
A restless river freckled with sand bars,  
The silver glimmer of tree-fringed lakes,  
Stilts of Mangrove skirting the bays,  
A pond spread with a mass of dripping lilies,  
Foamy floating lace on the bosom of a moonlit sea,  
A swamp of tractless water prairie of rushes, flags  
and saw-grass,  
Birds bathing in crystalline fountains,  
White caps riding waves of the blue deep ocean,  
Streams like strips of fallen sky,  
Gushing, sparkling spring edged with green cress  
and mint,  
A leaping waterfall joyously spraying air with  
misty diamonds,  
Creeks glowing faintly pink in evening sunset,  
Brooks dancing by delicate weeping willow trees,  
The Lord is upon many waters.



## Your Building Questions Answered

by Charles J. Betts

**QUESTION:** An architectural consultation recently resulted in the recommendation that certain standards and arrangements be incorporated in our proposed educational building. How are these standards determined?

**ANSWER:** Some years ago there was a great deal of confusion between the various denominational groups regarding the areas and space recommendations for educational buildings. This resulted in very little standardization and much conflict.

In the late fall of 1954 the Department of Church Building and Architecture of the National Council of Churches of Christ in America sponsored a three-day conference in Chicago on this subject. This conference was attended by the top age-level leaders of each of the religious groups involved. The purpose was to secure from these persons basic standards that could be accepted by all groups.

The conference personnel also included architects and Church Extension leaders. These persons with the educational personnel were divided into three groups. These were: children, youth and adult. Each group made a very careful analysis and study of their requirements for space in terms of programming. These recommendations were brought back to the total group for discussion. Suggestions made by the total group were reconsidered by the age-level groups. After many plenary sessions and age-level group meetings the final standards were developed and were suggested for use by all denominational groups. These recommendations concerned minimum, good and ideal space requirements.

The results of this conference were the basis of the book that is now standard for planning and equipping educational buildings. This is the one written by C. Harry

Atkinson and is available at \$3.50 per copy.

The Department of Church Building and the Department of Religious Education of the National Council as well as our own Department of Religious Education are continually studying these requirements and space arrangements.

As changes in curriculum develop changes in planning and space requirements are made. Curriculum is developed and then the space is arranged around this. As a follow up to the general consultation rendered by the Board of Church Extension, carefully developed worksheets are supplied for the use of the local study committee in evaluating their educational and other programs.

Based on these studies and the aforementioned standards, Church Extension architects can then fully coordinate space and program.

▲ Mr. and Mrs. B. H. Bruner closed a five and one-half months' interim ministry with First Christian Church, Griffin, Ga., on April 17. After a few weeks in Florida they plan to return to their home in Indianapolis, Ind.

## EUREKA COLLEGE

Summer Session, June 8—August 5, 1960

Offerings Include Courses in Religion, History and Government, Biology, Economics and Business, and Education.

Tuition \$18.00 per Semester Hour

For further information write:

DR. V. M. TYE, Registrar  
Eureka College, Eureka, Ill.

## The College of the Bible

LEXINGTON, KY.

### Calendar for Summer Activities, 1960

- June 8-10, Workshop in Church Music for Children
- June 13, Monday, Registration for classes
- June 14, Tuesday, Classes begin
- July 15, Summer classes end
- July 18-22, Interracial Consultation for Disciple Ministers

For Information Write: President Riley B. Montgomery

Charles J. Betts is the consulting architect for the Board of Church Extension.



# book of the month

Sponsored by the  
Christian Literature Commission

May, 1960

## "WINNING WHAT YOU WANT"

by J. Clyde Wheeler

*Selected and reviewed by John Rogers, Tulsa, Oklahoma, a former president of International Convention, prominent attorney and well-known Christian layman in national and state men's work.*

THE author is the minister of the Crown Heights Christian Church of Oklahoma City, Oklahoma. In this book he relates the teachings of Jesus to real life situations.

If you are inclined to worry or become despondent or weary over the problems of daily living or if you are discontented with your role in life or if life has about worn you out . . .

If you feel you are unwanted or if you are impatient with your life situation or if you are undecided about life's purpose or if you feel that you are unimportant.

Each chapter is based on a personal experience of the author in his counseling work as minister. Much of it is in dialogue form. It is graphically and interestingly written and is based on the assumption that if we will accept the Christian

life as revealed to us through Jesus the Son of God and look to Jesus for the answer, we will be able to solve life's problems.

This reviewer is well acquainted with the author and is reasonably familiar with his excellent work as minister of the Crown Heights Christian Church. The careful reading of this book will be of great value to the non-believer as well as to the believer in meeting the test of victorious personal living in this day and age.

If this book had been available when the many problems of daily living confronted me in my younger years, their solution would have been easier and more worthwhile. Even at this late hour I am eternally grateful for the help I have already received from this book. I unreservedly recommend it. It will help anyone who reads it with an open mind and understanding heart.

"Winning What You Want." By J. Clyde Wheeler. The Bethany Press. 160 pages. Price \$2.95. Order from Christian Board of Publication.

## TODDLER

by Pauline James

I watched her walk away from me today—my little girl.

She only toddled to the house next door, Perhaps ten feet or twelve, no more.

And yet today, she really walked away.

Next week, next month, next year

She'll further walk

And I'll be left behind to watch her go.

She'll climb the hill that I had thought to climb

But weary grew,

Perhaps she'll soar through skies that I had dreamed about

But never knew.

I watched her walk away from me today—my little girl.

I watched her start that long (oh, may it be) adventure through the years.

Help me to let her go alone, unhampered and unafraid.

Without my tears, and warning of mistakes I've made.

## RELAX . . .

### Changing Times

Once upon a time the home  
Was good for conversation's  
bloom  
And laughter ran from sill to  
dome;  
That's when we had a din-  
ing room.

Now with the latest news-  
sheet, book . . .

We nab our nibbles in a  
nook,  
And in such cramping-cranny  
space  
There's hardly room or time  
for grace.

—Roud Shaw

• • •

A Sunday driver is one who  
doesn't drive any better during  
the week.

• • •

### Molting Season

"Babies are angels," said  
Mrs. Judy O'Reilly, hunting for  
her four-year-old runaway,  
"whose wings grow shorter as  
their legs grow longer."

—Burton Hillis, in "Better  
Homes and Gardens"

• • •

Egotism is the art of seeing  
qualities in yourself which  
others cannot see.

—Survey Bulletin

Church Chuckles by CARTWRIGHT



"It's 'Amen,' not 'Hey Man!'"

Placards, printed in crimson, warning citizens to "BEWARE! BEWARE! of A. Campbell," appeared first at Edinburgh and then, excepting only Aberdeen and Baniff, followed him throughout his five weeks' lecture tour of Scotland: from Montrose and Dundee to Cupar, Auchtermuchty, Dunfermline, and Falkirk and on to Glasgow, Paisley, and Kilmarnock—and even across the Irish channel to Belfast.

The affair reached its climax at Glasgow. There Campbell spent some six days in the North Prison on Duke Street, after being arrested on a libel charge brought by the secretary of the Scottish Anti-Slavery Society—an action later deplored and reversed by the high court at Edinburgh. Still, not even such issues from the hearts of strangers in Scotland could dim Campbell's joy in this return to the haunts of his student days at the University of Glasgow or diminish his pleasure in the society of such loyal Scots disciples as the Patons, the Stalkers, the Gilmours, and the Drons, whose home in Fifeshire was called "Bethany Cottage."

In mid-September he sailed at last to his native land of Ireland. Rain and illness prevented a visit to his birthplace near Shane's Castle on the banks of Lough Neagh in County Antrim. But—in the happy company of the Teners and other childhood friends—he gave brief lectures at Dunganannon and Cookstown in County Tyrone and at his own home village of Richhill in County Armagh, where once he had taught in the academy of his father Thomas; he made a pilgrimage to Thomas' little church of Ahorey; and he traveled quickly through another home village, Markethill, where he had attended elementary school, and had a few short hours at Newry in County Down, where he had spent some years of his youth as a student in the academy of his uncles Archibald and Enos Campbell. (Apparently, lack of time prevented his revisiting nearby Sheepbridge, where he also had lived as a child; nor in Scotland had he found time to visit Whitburn and seek out the Seceder seminary attended by his father.)

On October 1 he was back in Chester for a farewell occasion of high significance. Messengers from twenty-six Churches of Christ in England, Wales, Scotland, and Ireland were come together there in his honor to hold a three-day "Cooperative Meeting."<sup>1</sup> Unanimously called to the president's chair, Campbell happily presided over the assembly, and at its conclusion some thirty of his British friends saw him aboard the Cunard steamer, *Cambria*, bound from Liverpool to Boston.

Now, in 1960—one hundred and thirteen years later—Disciples of Christ from hundreds of churches in some thirty countries will gather for a World Convention at Edinburgh; and many delegates there may find the occasion sentiment-

ally and historically enriched if in planning their itinerary through the British Isles they keep in mind the high points of Alexander Campbell's historic tour of 1847.

<sup>1</sup>This was the second of such cooperative conferences in Britain, the first having been held at Edinburgh in 1842. But the 1847 meeting at Chester was to initiate the practice of holding the regular "Annual Conference of Churches of Christ in Great Britain and Ireland"—a particularly happy issue of Campbell's labors there in 1847 since his tour had been made on invitation from the British churches and was entirely financed by them. In fact, so generous were the contributions from both churches and individuals that the fund raised—more than £350—was double the amount required to pay the expenses of Campbell and his traveling companion, James Henshall, and the Chester assembly therefore voted to give £100 to Campbell's college at Bethany and use the remaining £80 as the nucleus of a "General Evangelistic Fund" which would help bring other visiting preachers from America to Britain.

## PRAYER FOR YOUTH

by Bill Boston

OUR FATHER, who art in heaven, blessed be Thy Name. We pray, that we may be ever mindful of our many blessings. We pray for grateful hearts, that we should not, as youth, take for granted our inherited nation and world.

We are thankful for Thy Divine Guidance that has brought us together in this, Thy House, today.

Grant, O Father, Thy blessing to the sick, the shut-in, who cannot worship today in this place, for we know they are with us in spirit. And to those who are not here because of worldly reasons, give an aching soul, that they be made aware of their neglected responsibilities.

Bestow Thy Guidance, O Father, on the leaders of nations, and make them aware of the way to peace. Grant Thy Divine Leadership, also, to the young adults who will someday have the power of death or life over the peoples of these nations. Give understanding, we pray, to the adults and teachers; understanding of Thy will, and understanding of their eager students. And grant understanding to these future leaders that they may not go astray.

Grant to us all, Our Father, the strength to meet our obligations and to do right in the face of evil. All this we pray, our Father, in the name of Jesus Christ, our Lord and Saviour. . . . AMEN.

Bill Boston is a member of Central Christian Church, Jacksonville, Illinois.

# TOWARD A BETTER CHURCH

by Samuel F. Pugh

## As a New Member Sees Us

AS LONG as no name is given I feel confident that the lady who opened my eyes to a special failure of the churches will not mind my repeating the incident. If today's article opens the eyes of its readers as much as the woman of whom I write opened mine, she will have made a greater contribution than she realized when she spoke.

The woman had been invited to a meeting of one of the groups of the Christian Women's Fellowship in a certain church, and she attended. Being a new member of the church she had little background for the meeting and even though most of those present seemed to appreciate the evening's program her own report given afterward ran something like the following:

"I felt that it was an evening wasted and I wished I had stayed at home to read a good book. The woman spent a lot of time making reports about things of which I knew nothing. It was all Greek to me.

"Then one of the women gave a talk about Africa. It was interesting enough but I couldn't see the least relationship between Africa and the church, and certainly between Africa and that women's meeting.

"After the talk, the leader passed out some envelopes and everyone, including me, gave a donation. I haven't the slightest idea what the money was used for, who was sponsoring the offering, or whether they got as much as was needed.

"Most of the women seemed to have their own interests and because I knew nothing about their homes and work I felt left out of everything. I don't yet know what the evening was all about but my free evenings are so scarce, I felt that this one could

better have been spent at home with my husband or in working on one of my own projects."

Not every person who has a criticism to make speaks out so frankly. It would be to the advantage of the church if more persons would, that is, if we could be mature enough to accept and evaluate the criticism rather than to explain, justify, and make excuses.

One cannot help but wonder how many new members there are who find themselves in the same predicament as the lady of whom we have been speaking. Most of us would be confused and perhaps frustrated were we to attend a convention of doctors, scientists (or beatniks) whose vocabulary is so different from our own. Terms unfamiliar to us would emphasize our isolation, even as in the case of the new church member.

Think of the words, phrases and abbreviations we use regularly without even pausing to ask whether they have meaning to guests and new members. Consider these: CWF, CMF, CYF, UCMS, "brotherhood causes," "over and above," "proportionate giving," "the tithe," "our communion," *Secret Place*, *World Call*, "chancel," "narthex," "cabinet," "functional pattern," "Hazel Green." Any new convert could make his own list.

We would not think of whispering to each other or speaking in another language as our new members looked on in bewilderment, and yet we do almost those same things when we use phrases that are meaningless to certain listeners. There are several things a church can do to help the new member participate in every conversation and in every meeting. Here are a few:

- conduct a training course before as well as after receiving the new members. Anticipate and interpret everything that might not be understood.
- ask new members to keep a list of words that need elaboration. Then see that these and similar words and phrases are interpreted at the reception for new members or in the weekly periodical of the church.
- whenever you use an unfamiliar word in class, group meeting or conversation, interpret as you speak.
- visit informally with new members, being sure to answer their questions and to point out areas in which they need help.
- put yourself in the position of the new member, ask what you would like to know if you were in his place—then try to meet such needs for him.

## Girl Scouts Honored



CENTRAL CHRISTIAN CHURCH, Wooster, Ohio, recently honored two of its members by presenting them with the God and Community Awards. Pictured are the two Girl Scouts and their minister (from left): Carol Grosenbaugh, Robert S. Tuck and Diane Chapman. This award, open only to Girl Scouts, is made by the church upon completion of certain religious standards established by the church. The United Church Women of Wayne County held a reception honoring the two Scouts in the church Fellowship Hall.



## "You Are What You Read"

### Book of Sermons

**God Is Inescapable.** By David Wesley Soper. The Westminster Press. 128 pages. \$2.95.

Here is a book of sermons which commends itself not only to ministers, but to laymen as well.

The theme, noted in the title, is brought out in all of the chapters but is clearly asserted in the statement that God, being the author of the material world as well as the moral world, confronts us in both. This, says the author, is the meaning of Monotheism. We are surrounded by this reality, both physical and spiritual, which is an expression of God's inescapability. Learning to do God's will is simply learning to cooperate with reality for our own good, as the medical doctor does when he treats us and aids the processes of healing.

There is a certain "Campbellite" note in the volume (though altogether unintended) when the author presents religion as an appeal to the human reason. There is a deep spiritual note running through the entire work, expressed in such statements as "A growing Christian is a man who surrenders his leisure time and even more his daily work to God—not just now and then, but all of the time."

Large place is made for prayer, though the author has no use for that kind of prayer which is a "perpetual sucking of the thumb of comfort and reassurance." He insists that a man ought to pray and then proceed to the task in hand, leaving the results to God. Prayer is a process by which a man sorts himself out, sees things in proportion, and gets himself back on the track. The Inescapable God manifests himself in Jesus Christ as a son and in the Holy Spirit as his expression in our daily lives.

The subjects are treated in a fresh and commendable way. The book is full of quotable epigrams and illustrations. Its most commendable quality is that for people for whom the idea of God remains vague and shadowy, David Wesley Soper makes God real and consciously

available for the inner life.—GRANVILLE T. WALKER.

### More on Africa

**Letters from Ghana.** By Richard and Gertrude Braun. The Christian Education Press. 154 pages. \$2. (Paper).

With our awakening interest in Africa this book will be on the list for enjoyable reading for adults and young people. The contents of this book are exactly what the title implies, letters to the parents of Dr. and Mrs. Richard Braun, missionaries to Ghana. Because of this the tone of the book is chatty and vivacious. Through the letters written by this attractive couple the reader is given an intimate picture of their experiences in Ghana.

Woven into the weekly accounts of the Brauns' activities are interesting details of the climate, difficulties of travel, living conditions of the people, their food and eating habits, their health, agricultural methods, the rivalries of tribal chiefs and the people's pride in their new independence.

As the account of the Brauns' life in Ghana moves from week to week, the reader feels proud of this couple's cheerful spirit in adjusting to life in another culture, to life without our modern conveniences, to the life of a busy doctor and nurse working in a new hospital with a few trained helpers and many more untrained ones. We feel with them the frustrations caused by insufficient equipment, medicines and funds, which limit the number of patients who can be cared for. There are interesting accounts of operations which indicate the necessity for a missionary doctor and nurse to become on-the-spot specialists in many phases of medical treatment.

The Brauns write with joy of a home large enough to permit them to entertain visitors from America and other missionaries who come and go to other points in Ghana. The letters show the influence of Christian family life upon the people with whom the missionaries are

associated and the opportunities for indirect teaching through daily home life. There are vivid word-pictures of the people's church services and the way in which their love of song and dancing bring these elements into their worship.—MARGARET H. STARN.

### Character Sketches

**The Master's Men.** By William Barclay. Abingdon Press. 127 pages. \$2.

The jacket of the book includes, along with the title, this description—Character Sketches of the Disciples. The book is that and more. The author gives us a biographical sketch of the twelve disciples and of James, the brother of Jesus. But as one reads the fourteen chapters he finds a review of church history and many suggestions for sermon material. The author gives in one, two, three fashion some qualities of character inherent in each of the disciples, which are suggestive of an outline for a sermon.

In dealing with each of the characters, he presents first the New Testament source, which is scanty in the case of some of the disciples. After he has exhausted this source he moves to tradition as a source of information, and then leans heavily on legend to give his chapter length.

In the first chapter of the book the author deals with the problem of identification, since each of the four Gospels differs in its listing of the disciples. Then in each chapter he re-states the problem of identification.

The contribution that each disciple made to Christianity is reviewed, as he presents them as human beings and then as men who become more than mere men under the influence of the Master.

The reviewer was rewarded greatly from having read the book, and it is his belief that you will be also. It is a book you will want to read first in one sitting, and then to scan carefully.—W. EARL WALDROP



## "Unto the Least of These" To Tell the Truth

by Ervin G. Prichett

HE WELCOMED me warmly when I told him that I represented my church. "Come in," he said. "Tell me all about it." I told him that I wanted to welcome him as a new neighbor and to invite him to worship with us.

"I would enjoy that," he answered. "But, would you mind if I asked you some questions about your church?" "Of course not," I said. "That is why I am here in person."

"This may seem a peculiar question, but does your church feed the hungry?" he asked. "Indeed it does," I replied. "You have never seen such a hungry group of people as our congregation at a church dinner." "And in your congregation," he asked, "are there many orphans?" "Oh, no sir," I replied. "They are fed by homes which are built for

that purpose, and we don't have such a noisy bunch disturbing our fellowship."

"I see," he said. "And does your church help those who need clothes and can't afford them?" "Certainly," I told him. "We have at least two rummage sales a year."

"And what of the thirsty?" he asked. "We have a water cooler right in the narthex," I answered. He wasn't going to catch me napping!

"And do you visit the sick and those in prison?" he inquired. "We have a minister to take care of that," I said, "and, in addition, a committee to see that he does his job."

"I am glad that you called," he said. "I will visit your church soon, for I believe I may be of some service to them." "We will look forward to having you worship with us," I answered.

He shook my hand as I left. I happened to look down as he did so. He had a terrible scar on his

hand, as if a nail had punctured it at one time. As I left, I recalled that he had limped slightly, too. I made a mental note not to embarrass him by insisting that he attend our coming square dance.

### ● Eastgate in Indianapolis

## Dedicates Two Units

INDIANAPOLIS, IND.—Eastgate Christian Church here has dedicated the first two units of its projected eight-unit campus-type building program.

A service of thanksgiving and communion was held in the worship unit on Feb. 3 and a dedication fellowship dinner featuring a dramatized history of the congregation was held in the education unit on Feb. 5.

The total eight-unit plant, situated on a beautiful 10-acre wooded lot, is expected to be completed within the next 15 years. Eastgate Church, a project of the Christian Churches of Indianapolis, has grown in less than three years from a nucleus of 39 persons to a congregation of over 275.

## New Materials for 1960-61

### Christian Woman's Fellowship

#### The CYF Yearbook

is for planning your study themes and keeping in touch with CWF activities month by month. Within the 28 pages are recommended mission and general study materials for each month, record for each monthly meeting, and the listing of your officers. 93A687, 10c EACH, 70c PER DOZEN

#### Set Our Feet on Lofty Places

is a book of twelve programs for general CWF meetings. Related worship and service suggestions are given. Every CWF needs at least one copy. 93A686, \$1.50

#### The CWF Program Covers

have the same attractive design as the Year Book. It may be folded and used as a bulletin, a cover for convention and institute programs, special CWF programs and announcements. The two inside pages are blank for printing or mimeographing. 93A173, 65c PER PACKAGE OF 50

#### Lord, Teach Us to Pray

is the Bible Study Guide for this year, dealing with what the Bible teaches about prayer. A helpful guide on a needed topic. 93A714, 50c EACH

"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



## Letters . . .

### Help from Pugh

Editor, *The Christian*:

*The Christian* is a fine journal and believe me, I cherish every copy. When it arrives, everything stops while I sit and read! Keep up the good work.

The church I serve is beginning to think about a long-neglected project. We are thinking about re-decorating our auditorium to make it a sanctuary. This, of course, involves change, both in structure and thinking.

In the February 14 issue of the journal, there is an excellent article by Samuel F. Pugh entitled, "Changes in the Sanctuary." This, I believe, would help greatly the thinking of the members.—DUDLEY R. OLDHAM, Covington, Tenn.

### Solution to Shortage

Editor, *The Christian*:

My family and I owe a debt of thanks to one of the churches of the Northern California-Western Nevada area, but it seems to me that the act for which our thanks are due should be made known to others, as well.

This term is my last semester of a four-year seminary course at the Drake Divinity School, Des Moines, Iowa, in preparation for the B.D. degree. With a family of four (besides myself) this has not been easy, but it has been the most rewarding thing I have ever done.

Principally, this schooling has been made possible by the opportunity of serving a fine church in the vicinity of the school, but it would never have happened if it were not for the Shields Avenue Christian Church in Fresno, Calif.

We were moved to Fresno by my company in 1955. There we soon became active in the Shields Avenue Church. So encouraging was the work of this new congregation and their young minister that we decided there to enter the ministry, and began a year of preparation to return to school for this purpose.

In spite of the fact that we were again moved before beginning this new experience, they kept in contact with us and maintained an interest in us. During our first month in school we received a check for \$20.00 from this congregation and

the same assistance has come every month since that time—and I am sure that they will never know how valuable their help has been.

I am sure that we would be a long way toward the solution of our present critical shortage of ministers if more churches were so sincerely interested in seeing that such encouragement was given. Not only does the financial help sometimes "make the difference," but the constant reminder that you have behind you—and are a part of—a Christian Community of love and concern, is the greatest incentive I know to begin and complete a period of preparation to serve the church.—J. KENT BORGAARD, Pleasantville, Iowa

### Common Sense

Editor, *The Christian*:

I have read the majority of Brother Davison's pages in *The Christian*; however, it seems that I missed the "intolerable" one on smoking in board meetings.

Perhaps my emotional arguments about smoking in board meetings are carryovers from the reverence I hold for the church. I have even seen some persons stamp out their cigarettes on the sanctuary floor.

A common-sense argument which everyone should agree with would be the discomfort given to others who are forced against their will to carry on God's business in a smoke-filled room.

My wife is a devout Christian but she refuses to take an active part in committee meetings or board meetings because of the smoke. She is a former asthmatic and tobacco smoke still suffocates her.—MARLEY R. PING, Bastrop, La.

### Appreciation

Editor, *The Christian*:

I look forward each week to reading *The Christian* and enjoy especially the page titled "A Faith to Live By" and also "Toward a Better Church" by Samuel Pugh. Some weeks, it seems to me that the reviews on "You Are What You Read" are for ministers only.

My primary purpose in writing, however, was to express appreciation for the fine thought-provoking article, "Conquest of Inner Space"

by Lloyd V. Channels, which appeared March 6. I would like to encourage you to print more such articles. We "Christians" need to think offenser and more seriously about our faith.—MRS. BYRON D. RIGG, Kouts, Ind.

### The Chaplaincy

Editor, *The Christian*:

Adelbert Tisdall's reply to my letter concerning the Church in wartime appears to deliver a devastating blow in behalf of the military chaplaincy (*The Christian*, March 13, 1960).

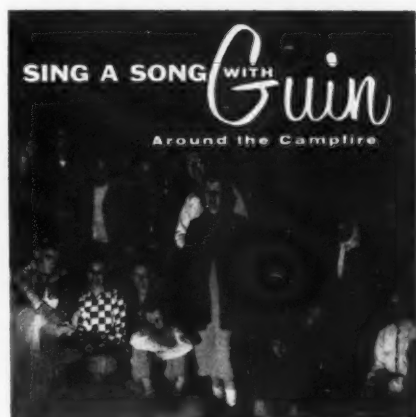
Mr. Tisdall states that Jesus ministered to the Pharisee, centurion and harlot; to people, whoever and wherever they were.

Jesus did minister to the Pharisees—and said to them, "Woe unto you . . . hypocrites! . . . for you . . . have omitted the weightier matters of judgment, mercy and faith." (Matt. 23:23.) He did minister to an adulteress—and said, "Go, and sin no more." (John 8:11.) He ministered to centurions—and said to Pilate, commander of centurions, "My kingship is not of this world; if my kingship were of this world, my servants would fight . . . but my kingship is not from the world." (John 18:36.) He does command us to go into all the world—and then teach all things he commanded. . . .

The Prince of Peace has many words to say to the world's fighting men. Among them: "Thou shalt not kill," "Love your enemies," "Pray for those who persecute you," "Overcome evil with good," "All things whatsoever you would that men should do to you do you even so to them," "Blessed are the peacemakers," and "Do not resist one who is evil." As Paul declared, the ministry of reconciliation has been given to us.

These are among all the things which Jesus commanded us to teach the world to observe. Do the chaplains bring this important part of Christ's message to the world's warriors? What would happen if they did? Does the Church declare it to the nations and homes which send the soldiers? If this witness is not being made, we may be ministering to all the world, but is it for Christ?—SCOTT SIMER, New Philadelphia, Ohio.

## Guin Ream, Editor of **VISION**, joins The Collegians



an exciting new Bethany record  
featuring a collection of favorite  
camp and conference songs!

Guin Ream, editor of *Vision* and worker with teen-agers, selected the songs in this album, and worked with a choral director and musician in arranging the numbers. Guin and an outstanding choral group in St. Louis, called The Collegians, sing the numbers, accompanied by a fine instrumental group. The album includes five removable song sheets containing the words so that groups or families may sing along.

Side 1: Tell Me Why, Vreneli, Alouette, Down in the Valley, Vive L'Amour, This Old Man, I Like the Mountains, Kookaburra, We're on the Upward Trail

Side 2: Oh, Dear, What Can the Matter Be? She'll Be Comin' 'Round the Mountain, Hey Ho! Nobody Home, I've Been Working on the Railroad, Sarasponda, White Coral Bells, The Ash Grove, What Did Idaho? Vesper Hymn

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# LET'S TALK IT OVER

by F. E. Davison

**QUESTION:** What do we mean by the term "Brotherhood"? What is the difference between our brotherhood and a denomination?

**ANSWER:** Mr. Webster suggests that "brotherhood is a fellowship; a community of feeling" and on another page he says that "denomination is a name or appellation; a class or division." All I know is what I read in the dictionary.

The very fact that we call ourselves Christians or "Christian Church" or "Church of Christ" does in itself make us a denomination for we give "a name or appellation." I like to feel that we are a "fellowship" and that we have a "community of feeling." There have been times when we have broken the fellowship by arguing over whether or not we are a denomination.

Most of us have used the term "brotherhood" because it seemed to be less offensive to our more conservative brethren. Even so we have learned not to spell brotherhood with a capital "B" lest we continue to offend. My hope and prayer is that some day we may really become a brotherhood.

**QUESTION:** Is it proper to display the symbols of a fraternal order on a Bible used in the pulpit?

**ANSWER:** Surely the fraternal order has a right to put its stamp of approval upon the Bible. If it wants to do that by

the use of symbols I can see no harm in it. I could wish that some fraternal orders put the stamp of approval by not merely the use of symbols but by the lives of its members. Also I could say the same thing about some churches. I can see no reason why a fraternal order should not give a Bible, with the fraternal insignia on its cover, to a minister.

However, the church is not a place to advertise a fraternal order no matter how worthy that organization may be. There will be people in the pews who have certain loyalties to other fraternal groups.

**QUESTION:** Recently you dealt with a question I sent you about "smoking church members." I liked some of the things you said but some of the main issues you dodged. Could a man of your prestige start a movement to make all smoking church members match the dollars they spend each year for tobacco and give that amount to the church? You will perhaps pay little attention to my letter because I am just a dirt farmer and my English is not very good.

**ANSWER:** Let me say first that I have been a dirt farmer and my English is not too good—just ask the editor. If some of us had to put a dollar in the collection plate every time we made a grammatical error the church would prosper greatly.

You complain about my fence sitting. As a farmer you should

know that a fence to sit on is not so bad if an angry bull is after you. And if there are bulls on both sides of the fence you desire a high fence to straddle and hope that the fence is wooden and not barbed wire.

I am perfectly willing to issue the edict you mention because I have not spent a dime this week for tobacco. However, if someone should give such an order for money spent on ice cream then it is very likely that you and I would feel that they had stopped preaching and gone to meddling.

We both agree that too much money is spent on tobacco and too little on Kingdom building. "The Thinking Man" (and Thinking Woman) should ponder these things in mind and heart and make decisions in keeping with personal purity and Christian objectives.





